An informational, literary, educational, and training magazine of Ahmadiyya Muslim Community, USA

SA 2019 71ST ANNUAL CONVENTION

اللّٰهُ وَلِيُّ الَّذِيْنَ اٰمَنُوْا ۙ يُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ؕ

القران الحكيم ٢:٢٥٨

The Ahmadiyya GAZETTE

July-August 2019

USA

اَللّٰهُ وَلِيُّ الَّذِيْنَ اٰمَنُوْا

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(سُوْرَةُ الْبَقَرَة آيت ٢٥٨)

اَلْوَلِيُّ

Al Wali | The Friend

AT AHMADIYYA USA

Sheik Hamedou Mbaye
(Article inside)

AHMADIYYA MUSLIM COMMUNITY
United States of America

Muslims who believe in the Messiah Mirza Ghulam Ahmad of Qadian

Essay Writing Competition on Khilafat

Topics:

Concept of Khilafat

Khilafat before Islam

The History of Khilafat in Islam—From the Ummayad caliphate to the Ottoman Caliphate

History of Ahmadiyya Khilafat.

Similarities between Khulafa' Rashidun and the Khulafa' Masih Mau'ud (may peace be upon him).

Khilafat movements to establish an Islamic Caliphate and their disastrous end.

The sign of the acceptance of prayers of the five Khulafa of Ahmadiyyat.

Life of our beloved Khalifat-ul-Masih al-Khamis ayyadahullah before Khilafat.

Any other Khilafat-related topic of interest.

Rules:

The Essay can either be in English or in Urdu.

Essay must be typed up.

Essay must be up to 5,000 words.

An essay more than 1,000 words must have subheadings.

References should be properly mentioned at the end of the Essay. References to books should include the following:

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3. The edition other than the first (if applicable)
4. The publisher's name
5. Year of publication

Must be submitted online via email at gazette@ahmadiyya.us. Please mention your chapter and your auxiliary affiliation.

Deadline to submit the essay at the latest would be 15 November 2019 by midnight.

Prizes:

Essays will be judged by the auxiliary groups. The Top 3 positions in each group will be announced in the Gazette of May 2020 and will be awarded prizes. Select submissions will be published in Gazette.

Essay Writing Competition on Ahmadiyyat in the US

Topics:

Islam in Americas before the advent of the Promised Messiah, may peace be upon him.

Message of the Promised Messiah reaches the Americas.

Early converts.

Story of Alexander Webb.

Story of John Dowie.

The Promised Messiah and the Americas.

First Ahmadiyya Khilafat and the Americas.

Second Ahmadiyya Khilafat and the Americas.

Third Ahmadiyya Khilafat and the US.

Fourth Ahmadiyya Khilafat and the US.

Fifth Ahmadiyya Khilafat and the US.

Ahmadis in the US.

Missionaries in the US.

Ahmadiyya Mosques in the US.

US chapter histories.

Prominent Ahmadis in the US.

Service to country.

Any other related topics.

Rules:

The Essay can either be in English or in Urdu.

Essay must be typed up.

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Deadline to submit the essay at the latest would be 15 January 2020 by midnight.

Prizes:

Essays will be judged by the auxiliary groups. The Top 3 positions will be announced in the Gazette of May 2020 and will be awarded prizes. Select submissions will be published in Gazette.

بسم الله الرحمن الرحيم

Ahmadiyya Gazette USA

Vol. 71. No. 7-8– Shawwāl / Dhū al-Qa'dah / Dhū al-Ḥajjah 1439 H— Wafa / Zuhoor 1397 HS—July / August 2019

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Acronyms for salutations used in this publication

sa/s:	Ṣallallahu 'Alaihi Wa Sallam (may peace and blessings of Allah be upon him)
as/a:	'Alaih-is-Salām
ra:	Raḍiyallahu 'Anhu/'Anha (may Allah be pleased with him/her)
rh:	Raḥimahullāhu Ta'ālā (may Allah shower His mercy on him)
aba:	Ayyadahullāhu Ta'ālā Bi-Naṣrihil-'Azīz (may Allah support him with His mighty help)

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The Aḥmadiyya Gazette USA is published by
The Aḥmadiyya Movement in Islam, Inc.,
at Fazl-i-Umar Press, P.O. Box 226, Chauncey, OH 45719
Periodical Postage Paid at Chauncey, Ohio
Postmaster: Send address changes to
The Aḥmadiyya Gazette
P.O. Box 226, Chauncey, OH 45719-0026
Verse numbers in the references from the Holy Qur'ān count Tasmiya at the beginning of a chapter as the first verse.

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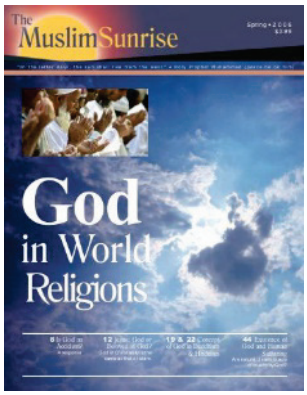

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Importance of Financial Sacrifices

Guidance from the Holy Qur'an

Who is it that will lend Allah a goodly loan that He may multiply it for him manifold? And Allah receives and enlarges, and to Him shall you be made to return. (2: [Al-Baqarah]: 246)

O ye who believe! Spend out of what We have bestowed on you before the day comes wherein there shall be no buying and selling, nor friendship, nor intercession, and it is those who disbelieve that do wrong to themselves. (2: [Al-Baqarah]: 255)

The similitude of those who spend their wealth in the way of Allah is like the similitude of a grain of corn which grows seven ears, in each ear a hundred grains. And Allah multiplies it further for whomsoever He pleases and Allah is Bountiful, All-Knowing. (2: [Al-Baqarah]: 262)

Guidance from the Holy Prophet
(May peace and blessings of Allah be upon him)

Abu Hurairah reported Allah's messenger as stating that Allah the Almighty says: "Spend with an open heart, Allah will spend upon thee." (Sahih Muslim, Kitāb-uz-Zakāt)

Each morning, two angles descend, one of them saying: 'Allah, bestow a (good) return upon the spender'; and the other saying: 'Allah, Destroy the property of the miser.' (Sahih Bukhari, Kitāb-uz-Zakāt)

Whoever spends anything in the cause of Allah, is rewarded seven hundred times more. (Tirmidhī, Bāb: Faḍl-un-Nafqatu Fi Sabilillah)

Guidance from the Promised Messiah
(May peace be upon him)

The revival of Islam requires a sacrifice from us. What is that sacrifice? It is to die striving in this path, upon which the life of Islam, the life of Muslims, and the manifestation of Allah depends. This, in other words, is Islam. It is the revival of this Islam which Allah today desires. To attain this objective, it was necessary that He should Himself establish a great and effective system; and this is what the Wise and Mighty has done by sending me into this world for reform of mankind. He has divided this task of supporting the truth and the propagation of Islam into several branches. (Fath-e-Islam, Rūḥānī Khazā'in, volume 3, p. 10-12)

It is now time for all those who count themselves among my followers, that they should help this Movement with their money. If someone can only afford one paisa, he should pay one paisa each month for the requirements of the movement; he who can afford a rupee should offer a rupee each month.....Everyone who has accepted the Bai'at should help according to his means, so that Allah too should help them. If the assistance is received regularly every month, even if it is minor, it is better than that which is made upon impulse after a long time of negligence. Every person's sincerity can only be judged by the service he offers. O my dear ones! This is the time for helping the faith and fulfilling its requirements. Make use of it, for this time will never return. (Kashti-i-Nūḥ, Rūḥānī Khazā'in, volume 19, p. 83)

Khilafat News and Announcements

Hadrat Khalifat-ul-Masīḥ V inspects preparations of UK Jalsa Salana

28 July 2019, Alton, Haslemere and Tilford.

During the inspection, Hazrat Mirza Masroor Ahmad visited the various departments tasked with organizing and running the three-day event. His Holiness was briefed on the arrangements as he inspected the site and he gave directions to ensure the comfort and well being of all the participants.

Later, His Holiness directly addressed many of the 5,000 volunteer workers and advised them to conduct their duties with diligence and to be regular in prayers.

His Holiness praised the volunteers and said that they had attained a high level of expertise in their respective duties and responsibilities. However, he counseled that they should remain humble, continually seeking to improve their work, whilst turning in prayer towards Allah the Almighty.

Earlier, His Holiness also inspected Jalsa Salana arrangements made at the Islamabad complex in Tilford and at the premises of Jāmi'a Ahmadiyya UK in Haslemere. Two days earlier, His Holiness had also conducted an inspection of the Jalsa Salana arrangements at the Bait-ul-Futūh Mosque in Morden.

Governing Principle of the Fear of Allah

Address of Khalifat-ul-Mash V to Majlis Shūrā, UK

After reciting Tashahhud, Ta'awwuz and Surah Al-Fātiḥa, Hadrat Khalifatul Masīḥ V (may Allah support him with His mighty help) said: "I am confident that all of you will, according to your individual capacities, have taken a full part in the proceedings of the Shūrā.

I am confident that every one of you, according to your abilities, will have given your suggestions and cast your votes with integrity and, certainly, this is what is expected of a Momin (a true believer). Now, in this concluding session, I will elaborate upon the responsibilities and duties of a Shūrā member, in light of a speech given by Hadrat Musleh Mau'ud[ra], on the occasion of one of his Majlis-e-Shūrā.

Above all else, Hadrat Musleh Mau'ūd[i] (May Allah be pleased with him) instructed that Shūrā members must inculcate within themselves the 'fear of Allah the Almighty'. Hadrat Musleh Mau'ūd (May Allah be pleased with him) said that a person's speech and oratory, no matter how eloquent or well-spoken they may be, would not prove to be their means of success in this life or the next. Rather the

key to success and victory in his life and in the Hereafter is to proclaim– that 'Our Lord is Allah' – and to live one's life according to this paramount principle.

Certainly, we must develop within ourselves the spirit of: "Our Lord, we have heard a Crier calling us unto faith, 'Believe ye in your Lord,' and we have believed. Our Lord, forgive us, therefore, our errors and remove from us our evils, and in death number us with the righteous." (Chapter 3, Verse 194)

If we, Ahmadi Muslims, are not endeavoring to live our lives in this way and do not strive towards righteousness, then ask yourselves what is our worth and status in comparison to the major powers and nations of the world?

Even today, when our Jamā'at has millions of members across the world, the truth remains that we represent a very small proportion of the world's Muslims and, compared to the overall population of the world, our Jamā'at's numbers are a mere drop in the ocean. If our Jamā'at is viewed through the lens of materialism, it must be said that we are entirely insignificant. Indeed, if you look at the numbers of our Jamā'at in purely material terms it can be said that our status is not even that of an insect or a speck of dust.

However, there is one thing that sets us apart and in which we can take great pride and that is that we have heard the cry of the Caller of this ear and upon hearing it we have proclaimed that 'we listen and we obey' and have entered his blessed fold.

This is our foundation.

This is our identity.

This is our true value.

And so this great blessing should remain at the forefront of our minds and embedded in our hearts at all times. As members of the Community of the Promised Messiah (Peace be upon him), the Fear of Allah should take priority and precedence over all of our thoughts and reflections. Our views, opinions and beliefs should all be rooted in the fear of Allah the Almighty. Hence, if we are given the opportunity to present our experiences or views we must ensure that the fear of Allah consumes every fiber of our beings as we speak.

The fear of Allah should control our tongues. The fear of Allah should rule our hearts.

The fear of Allah should govern our every suggestion and statement.

As Shūrā members, you must keep in mind that you have been called to give your honest opinion for the sake of the religion of Allah the Almighty. Therefore, every recommendation you make, no matter how big or small, should be based on the fear of Allah. Every comment or view must be entirely truthful and devoid of all forms of self-interest.

Furthermore, all of us must continuously value, cherish and protect that unique element which enables us to stand with pride before the world and which compels even the worldly powers and materialistic people to recognize our strength and value. Certainly, if in the world today others respect us and perceive our true significance it is only due to the fact that they can see that we are a united community who stand together at all times, in all circumstances, at the hand of Khalifatul Masīḥ[ii]. They appreciate the fact that we are the ones who are earnestly striving to spread the true teachings of Islam, which are of peace, love and humanity, across the world.

We are the ones who are propagating that Islam which was practiced and preached by the Holy Prophet of Islam (Peace and blessings of Allah be upon him). This is the reason that scores of good natured and intelligent people, both Muslims and non-Muslims, are being drawn towards our Jamā'at each year. Consequently, all Shūrā members bear a heavy burden of responsibility and must always keep in mind that their suggestions, their service to the Jamā'at and their means of taking service from others, must be entirely devoid of personal interest, ego and self-regard.

A deeply profound and precious point made by Hadrat Musleh Mau'ūd (May Allah be pleased with him) was that even if a person makes a wrong decision, it will not ultimately prove an obstruction in the progress and success of the Jamā'at, so long as it was made with the best of intentions and with the fear of Allah in his heart. Conversely, if a person makes a correct decision but does so without the fear of Allah and without seeking His nearness, then, despite being right, it will not prove a means of success and instead will lead to harm. Thus, if we make a decision without the fear of Allah embedded in our hearts, even if it is correct, eventually other factors will emerge which will negate the effectiveness of our decision and prove detrimental.

However, if we make an error of judgment, whilst retaining the fear of Allah in our hearts, then the rectification of that mistake will be made by Allah the Almighty Himself. Through His Grace and Mercy, He will protect us from any harm and enable us to walk upon a path that leads us towards success and security. Some people may query this logic and ask how a wrong decision can lead to prosperity, whilst a correct decision can lead to harm? This is a worldly way of thinking and, in answer to this question, Hadrat Musleh Mau'ūd (May Allah be pleased with him) cited an incident from the life of the Holy Prophet (Peace and blessings of Allah be upon him) in which the Holy Prophet (Peace and blessings of Allah be upon him) saw

in a dream that he was performing the Tawaf of Khāna Ka'bah.

In order to fulfill the dream and to attain the blessings and pleasure of Allah the Almighty, the Holy Prophet (Peace and blessings of Allah be upon him) set out towards Khāna Ka'bah[iii]so he could do Umrah and perform the Tawaf. He did not make this decision for any personal benefit or to increase his own status or influence in society. Nor did he make it in order to assert his authority over the Makkan people. Despite his noble intentions, this decision was wrong, as it was not the Decree of Allah that he should go for Umrah that year.

It was an innocent mistake whereby the decision of the Messenger of Allah (Peace and blessings of Allah be upon him) was rooted purely in the fear of Allah and his all-encompassing desire to fulfill what he believed to be Allah's Will. As a consequence, regarding this decision, in chapter 48, verse 2 of the Holy Quran, Allah Ta'ālā states: "Verily, We have granted thee a clear victory."

Allah the Almighty makes it clear that the error in judgment was due to the Holy Prophet's (Peace and blessings of Allah be upon him) unconditional love for Allah the Almighty and his absolute determination to be obedient to His Will. Thus, Allah the Almighty stated that instead of causing harm or damage, this mistake would prove the basis and an everlasting symbol for a great victory of Islam in the future. In fulfillment of this promise, the entire world came to see how gloriously that innocent mistake foreshadowed a monumental and historic victory for Islam!

On the other hand, another incident from the time of the Holy Prophet (Peace and blessings of Allah be upon him) proves the point that a logical and well-reasoned decision will ultimately prove fateful if it is bereft of spirituality and the fear of Allah. At the Battle of Uhud, the Holy Prophet (Peace and blessings of Allah be upon him) stationed a group of his followers at a certain place and instructed that no matter what, regardless of whether victory or defeat occurred, they were not to leave their assigned post under any circumstances. However, when the enemies of Islam were on the verge of defeat and in a state of retreat, the Muslims disregarded the instruction of the Holy Prophet (Peace and blessings of Allah be upon him) and left their post, even though true obedience and the fear of Allah demanded that they remain in position.

The result was that the seemingly certain victory of the Muslims was transformed into a catastrophic and tragic defeat. Accordingly, I wish to remind every one of you that you must remain immersed in the fear of Allah and you must respect the dignity of one another and speak considerately and above all always speak the truth, if you want success in your efforts and plans. Your sole objective should be to attain the love and pleasure of Allah the Almighty in all circumstances.

At all times, be determined and ready to sacrifice your time, wealth and life for the cause of Islam and ensure that there is not even a trace of personal interest or ego clouding any of your decisions or intentions. You should never be motivated by a desire to attain the praise of others. For example, when you give Chanda or make other financial sacrifices you must ensure that they are given purely for the sake of Allah the Almighty and not to impress any individual. Always give precedence to your faith over all worldly matters and understand that the work of a spiritual community is far different from the work of an ordinary worldly company or group.

For example, in worldly organizations the projects and goals are limited and whatever is earned tends to be invested in the same limited area. However, if the Promised Messiah (Peace be upon him) or his Khulafa had followed such worldly principles, then our Tabligh[iv]efforts would have been stopped in their tracks. For example, if it was decided that funds received through Chanda would only be spent in the country or city from where they were donated then our Jamā'at could not flourish or continue to spread worldwide.

Alternatively, if it was decided that the Jamā'at's limited funds would only be spent on Tabligh, but not on Ishā'at or elsewhere, then our Jamā'at's continued progress would be at risk. Similarly, if it was decided that we should stop building mosques in order to save money, we would soon see that our Jamā'at's spiritual development would grind to a halt and we would no longer witness the blessings of Allah the Almighty. Hence, we have an array of objectives and tasks and they must all be fulfilled.

The national budget should be drawn up in a way that enables the various spheres of work of the Jamā'at to be fulfilled and to improve. Above all else, when preparing a budget or allocating resources, it is necessary that the fear of Allah remains at the front and center of one's mind. If proposals are made in a God-fearing way and funding is allocated in accordance with the instructions of the Khalifatul Masīḥ then our Jamā'at's limited resources will surely be blessed manifold by Allah the Almighty. This is what our history has always shown and the same remains the case today. Our limited resources should be utilized for Tabligh, Tarbiyyat[v], the publishing of literature and building new mosques.

It should be used to help the poor and needy.

It should be used to provide education to those who have no

access to it.

It should be used to fund the medical treatment of underprivileged and deprived people. It should be used to help nourish and raise vulnerable children, such as orphans.

If we look objectively at our Jamā'at's budget, it is rational to wonder how it will ever be possible to fulfill all of these objectives and tasks. The reality is that the funds we raise are nothing in comparison to the budgets of nations and of countless worldly organizations.

However, due to the blessings of Allah the Almighty, where worldly communities spend millions upon millions, we can achieve far more at a fraction of the cost. Moving on, in terms of your conduct as members of Majlis-e-Shūrā, it is essential that you maintain the highest moral standards and treat others with love, respect and kindness.

You should set a personal example for others to learn from and follow. Only if you are observing the true principles of Islam can you sincerely encourage others to do the same. Only then can you inspire other Ahmadīs to increase their financial sacrifices for the sake of Allah and to give their time for the service of the Jamā'at. Furthermore, it is imperative that you do not forget whatever you have heard or learned at this Shūrā once the proceedings draw to a close.

Recognize the fact that your duties do not end today as you walk out of this hall, but continue throughout the year. In terms of the budget that has been debated and approved by the Shūrā, it is your obligation as Shūrā members to motivate the members of your respective Jamā'ats about the importance of financial sacrifice, so that the budget can be achieved and so that the great tasks of our Jamā'at – some of which I have just outlined – can be fulfilled.

Remember that believers have been created in order to awaken others and certainly not that he himself remains in a state of slumber. Our opponents are taking all possible measures in order to impede the progress of our Jamā'at. In Muslim countries, on a daily basis, schemes are being hatched and immense efforts are being made to frustrate our Jamā'at's growth.

Yet in spite of their cruel and unjust endeavors, Allah the Almighty is granting us continued success. Many of you migrated to the UK from abroad, whilst others have grown up here and taken benefit from the educational opportunities that exist. Most importantly, Allah the Almighty has enabled all of you to serve the Jamā'at.

Indeed, here at this Shūrā, you have been given the opportunity to come as representatives of your respective Jamā'ats. Now it is up to you to prove that you are not just representatives in name, but are genuine ambassadors of your Jamā'ats through your conduct and standards of righteousness. Remember that a true Shūrā representative is he who is the one who speaks truthfully on behalf of those whom he represents and strives earnestly to implement whatever is decided in the better interests of the Jamā'at. Consequently, if and when the decisions of this year's Shūrā are approved by me, you must spend the coming year striving to implement them regardless of whether they are related to Tabligh, Tarbiyyat or the budget.

If you fail to do so, how can you call yourself a representative of the Jamā'at? In reality, you will only be a representative in name and will not have fulfilled the trust placed in you. Another element of fulfilling your duty as a representative of your Jamā'at is to be an example for your local Jamā'at members and to guide them with love and compassion. In terms of Tarbiyyat, you should motivate them to take part in all of our Jamā'at events and programmes.

In terms of Tabligh, you should not only take personal responsibility for spreading the message of Islam but you should also activate those people who you represent. In terms of the financial budget, you can only fulfill your duties when you, with the fear of Allah in your heart, make appropriate financial sacrifices according to whatever you earn and fulfill your pledges.

Thereafter, you must encourage the other members of the Jamā'at about the importance and benefits of financial sacrifices.

At the end, I reiterate the fact that your duty as a representative of your Jamā'at will continue throughout the year. So, if the decisions of this year's Majlis-e-Shūrā are approved by me you must ensure that you personally make every possible effort to fulfill them and strive to ensure that others are also making a concerted effort to implement them. With these words, it is my sincere hope and prayer that the fear of Allah remains firmly ingrained in your hearts and that you take all of your responsibilities very seriously and devotedly strive to fulfill your obligations as members of Majlis-e-Shūrā. May Allah the Almighty grant you the ability to do so. Ameen."

[i]'Musleh Mau'ūd' means Promised Reformer and refers to Hadrat Mirza Bashir-Ud-Din Mahmud Ahmad, the Second Worldwide Head of the Ahmadiyya Muslim Community. He formally established the Majlis-e-Shūrā as a body within the Ahmadiyya Muslim Community, although its roots can be traced to the founder of the Ahmadiyya Muslim Community, Hadrat Mirza Ghulam Ahmad (Peace be upon him).

[ii]Successor (Caliph) to the Promised Messiah

[iii]The Ka'ba is the cube shaped

building found in Makkah, modern day Saudi Arabia which Muslims refer to as the House of God. It is in the direction of the Ka'ba that all Muslims perform their formal prayers to God five times a day.

[iv]Propagating the true message of Islam

[v]Moral and spiritual training

"In Our Selfish Quest for Wealth and Power, We Are Ruthlessly Destroying The Prospects of Today's Youth" – Hazrat Mirza Masroor Ahmad

More than 42,000 people from 102 countries attend three-day religious convention in Karlsruhe

The World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirza Masroor Ahmad concluded the 44th Annual Convention (Jalsa Salana) of the Ahmadiyya Muslim Community in Germany on 7thJuly 2019 with an inspirational address.

During the address, His Holiness spoke of the noble and exemplary life of the Holy Prophet Muhammad (peace and blessings be upon him) and how the true face of Islam can only be shown to the world by emulating his shining moral qualities.

His Holiness began by explaining why widespread misconceptions about Islam and its teachings existed.

Hazrat Mirza Masroor Ahmad said: "Reservations and fears regarding Muslims in the non-Muslim, Western, or developed world are prevalent due to a lack of knowledge regarding true Islamic teachings. The idea that Islam is a religion of extremism is further imbedded in their minds due to the extremist actions of some Muslims who carry out terrorism and take the law into their own hands, all falsely in the name of Islam."

His Holiness said that the responsibility of bettering the image of Islam in the world lay primarily on the shoulders of Ahmadi Muslims.

Hazrat Mirza Masroor Ahmad said: "Today, in this age, the duty of spreading the peaceful teachings of Islam in the world and the task of removing any negative impressions regarding them, has been given by Allah the Almighty to the Community of the true servant of the Holy Prophet Muhammad (peace and blessings be upon him), who is the Promised Messiah (peace be upon him)."

Hazrat Mirza Masroor Ahmad continued: "It is therefore essential for every Ahmadi Muslim to endeavor in this regard. People around the world listen to media reports about Islam and consider them to be factual and entirely accurate. Added to this is the fact that much of the general population has no interest in issues of religion. Thus, in these circumstances, a great and continuous effort is needed to tell the world about the beautiful teachings of Islam. This is a great challenge of our time."

His Holiness expounded on the fact that many people who do not have a true understanding of Islam incorrectly assume that the actions of some Muslims around the world are inspired by the teachings of Islam or by the Holy Prophet Muhammad (peace and blessings be upon him) himself.

Hazrat Mirza Masroor Ahmad said: "Many non-Muslims think that the wrongful actions of Muslims are due to their teachings or because of the practice of the founder of Islam, the Holy Prophet Muhammad (peace and blessings be upon him). In order to remove this misconception and to make the world aware of the beautiful teachings of Islam, all Ahmadi Muslims, through their words and

actions, will have to play their part to tell the world what the true teachings of Islam are and what the practice of the Holy Prophet Muhammad (peace and blessings be upon him) really was."

His Holiness presented various instances from the life of the Holy Prophet Muhammad (peace and blessings be upon him) and explained that by emulating his perfect example, Ahmadi Muslims can show the world the beautiful reality of Islam.

His Holiness referred to chapter 26 verses 219 and 220 of the Holy Quran where God Almighty speaks about the incomparable standard of worship of the Holy Prophet (peace and blessings be upon him).

Commenting upon these verses, Hazrat Mirza Masroor Ahmad stated: "The standard of the worship and prostrations of the Holy Prophet (peace and blessings be upon him) was such that on account of his restlessness, God Almighty cast His loving glance upon him and specifically made mention of this worship and anxiousness. But who was this restlessness for? That desperation and those supplications were for his people, for humanity, they were for those people who had strayed away from Allah the Almighty, so that they may recognize the purpose of their lives."

His Holiness explained that this desperation for people to come closer to God and to save themselves from God's displeasure showed just how much love the Prophet of Islam (peace and blessings be upon him) had for humanity.

Hazrat Mirza Masroor Ahmad said: "Where we come to know the lofty standard of the worship of the Holy Prophet (peace and blessings be upon him), we can also come to realize the anguish, compassion and the state of his pure heart yearning to save humanity from ruin. So can one who holds such compassion for humanity in his heart ever act with injustice? Absolutely not."

His Holiness exhorted the members of the Ahmadiyya Muslim Community to take heed from this noble example and use it to themselves grow nearer to God.

His Holiness also spoke about the absolute faith in God of the Holy Prophet (peace and blessings be upon him) and narrated the fact that during the final illness of the Holy Prophet Muhammad (peace and blessings be upon him) there was some gold coins in his house. Preferring to rely entirely upon God's grace and mercy, he gave even those last few coins in charity.

However, His Holiness said the Holy Prophet Muhammad (peace and blessings be upon him) did not stop others from leaving behind wealth for their family and even commanded that no more than one third of one's wealth should be given in charity as the family relations also have rights upon an individual.

His Holiness said the Holy Prophet Muhammad (peace and blessings be upon him) always emphasized the need to earn a living but warned against being driven by the pursuit of worldly objectives above and beyond the foremost objective of attaining the nearness of God.

Narrating a prayer of the Founder of Islam (peace and blessings be upon him), His Holiness told the gathering that despite his immense spiritual status, the Holy Prophet (peace and blessings be upon him) was so humble that he would continuously look for ways to increase himself in gratitude to God.

Hazrat Mirza Masroor Ahmad also narrated an inspiring incident from the blessed life of the Holy Prophet (peace and blessings be upon him) with regards to thankfulness.

Hazrat Mirza Masroor Ahmad said: "On one occasion, the Holy Prophet (peace and blessings be upon him) was eating a date on a piece of flat bread, and was saying 'this date is the stew of this bread', and was showing gratitude for it. Often would be the case that he would eat flat bread simply with vinegar or water, and yet would still always remain thankful to God."

Hazrat Mirza Masroor Ahmad explained that in keeping with the attribute of gratitude, all Ahmadi Muslims should engage their skills and faculties for the betterment of the nations that have welcomed them, just as the Prophet Muhammad (peace and blessings be upon him) showed gratitude to the people under the rule of Negus, the ruler of Abyssinia, for giving refuge to Muslims who escaped to Abyssinia fleeing the persecution they faced in Mecca.

His Holiness also narrated the unparalleled example of the Holy Prophet Muhammad (peace and blessings be upon him) in looking after the rights of others, even those who were waging a war against him.

Hazrat Mirza Masroor Ahmad also spoke about how the Holy Prophet Muhammad (peace and blessings be upon him) would partake in household chores, showing an exemplary character both outside in public, as well as in private with his family.

Towards the end of his address, His Holiness reminded the members of the Ahmadiyya Muslim Community that in order to present the true image of Islam, they must each strive to mold their lives according to the life of the Holy Prophet (peace and blessings be upon him).

Hazrat Mirza Masroor Ahmad said: "If we take any aspect of the moral qualities of the Holy Prophet Muhammad (peace and blessings be upon him) it is visibly perfect and exemplary, and this is the very example that God Almighty has

instructed us to adopt. So if we wish to show the true face of Islam and the Holy Prophet (peace and blessings be upon him) to the world, then we must show that face through our words and actions, keeping in mind every aspect of his example. Only then can we fulfill the rights and responsibilities of our allegiance to the Promised Messiah (peace be upon him)."

Concluding, Hazrat Mirza Masroor Ahmad prayed: "May Allah the Almighty enable us to fulfill the responsibilities of being in the community of this perfect prophet, the Holy Prophet Muhammad (peace and blessings be upon him) and enable us to be those who dispel all darkness by presenting his beautiful and brilliant face to the world. May God enable us to do so. Ameen."

The Jalsa Salana concluded with a silent prayer led by His Holiness.

Earlier in the day, Ahmadi Muslims attending the event in Karlsruhe took part in an emotional pledge of allegiance (Bai'at) at the hand of the Fifth Successor to the Promised Messiah (peace be upon him). During the ceremony, a number of people took the pledge for the very first time.

At the same time, Ahmadi Muslims around the world also took part by viewing the proceedings live on MTA International.

Prior to returning to Frankfurt, His Holiness held two separate meetings with men and women who had recently accepted Ahmadiyyat in Karlsruhe.

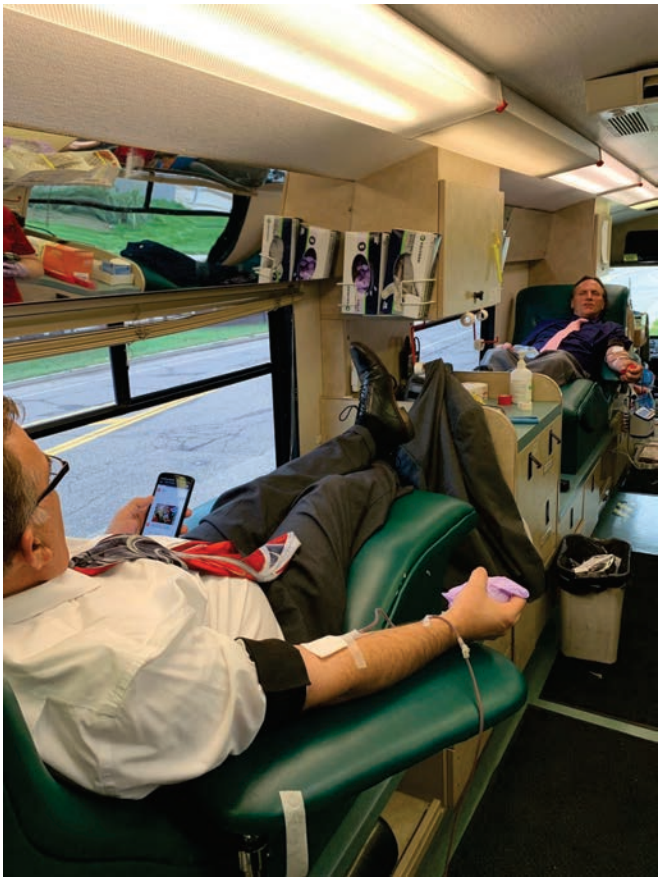
[Please visit following links for details of the 3-day proceedings of Jalsa Salana Germany]

http://www.pressahmadiyya.com/press-releases/2019/07/jalsa-salana-germany-2019-begins-in-karlsruhe/

http://www.pressahmadiyya.com/press-releases/2019/07/selfish-quest-wealth-power-ruthlessly-destroying-prospects-todays-youth-hazrat-mirza-masroor-ahmad/

http://www.pressahmadiyya.com/press-releases/2019/07/jalsa-salana-germany-2019-concludes-faith-inspiring-address/

Minnesota Spotlight



Left: Ibrahim Quansah from Minnesota in Jami'ah Ahmadiyya Canada.
Right: Both senators from Minnesota donating blood at the Minnesota Capital in Muslim for Life Campaign.

Friday Sermons Delivered by Khalīfat-ul-Masīḥ V

(May Allah support him with His mighty help)

5 July 2019 at Jalsa Salana Germany held at Karlsruhe Germany

Hadrat Khalīfat-ul-Masīḥ V (May Allah support him with His mighty help)

said: Jalsa is one of the greatest blessings for those who have taken the Bai'at with the Promised Messiah (May peace be upon him). The objective of the Jalsa Salana [or Annual Convention] is to strive to enhance our spirituality, morality and knowledge. This will help us to attain the nearness of Allah the Exalted, excel in Taqwa (God-fearing righteousness) and purify our hearts. A further objective of the Jalsa Salana is to reiterate the importance of fulfilling each other's rights, consolidate mutual relationship and reconcile any differences and conflicts.

12 July 2019 at Mubarak Mosque, Islamabad, Tilford

Hadrat Khalīfat-ul-Masīḥ V (May Allah support him with His mighty help) reviewed the blessings of Allah bestowed on Jamā'at Ahmadiyya on Jalsa Salana Germany.

19 July 2019 at Mubarak Mosque, Islamabad, Tilford, UK

Mention of Ṣaḥāba of the Holy Prophet, may peace and blessings of Allah be upon him who took part in Battle of Badr. Huzoor (May Allah support him with His mighty help) mentioned following Ṣaḥāba.

1. Hadrat Amir (May Allah be pleased with him) bin Salama

2. Hadrat Abdullah (May Allah be pleased with him) bin Surāqah.

3. Hadrat Malik (May Allah be pleased with him) bin Abu Khauli

4. Hadrat Waqid (May Allah be pleased with him) bin 'Abdullah

5. Hadrat Nasr (May Allah be pleased with him) bin Harith

6. Hadrat Malik (May Allah be pleased with him) bin 'Amr.

7. Hadrat Nu'man (May Allah be pleased with him) bin 'Asr

8. Hadrat 'Uwaim (May Allah be pleased with him) bin Sa'idah

9. Hadrat Nu'man (May Allah be pleased with him) bin Sinnan

10. Hadrat 'Antarah (May Allah be pleased with him) Maula Sulaim

11. Hadrat No'man (May Allah be pleased with him) bin 'Abdi 'Amr

12. Hadrat Qutbah bin 'Abdi 'Amr

Huzoor (May Allah support him with His mighty help) also mentioned services rendered for Jamā'at by Maudood Ahmad Khan Sahib, Ameer of Karachi Jamā'at and who was the son of Nawab Mas'ud Ahmad Khan Sahib and Khalifah Abdul Aziz Sahib, Naib Amir of Canada Jamā'at, who passed away recently and led their funeral prayers in absentia.

Full original text of Friday Sermons by the Caliphs of Ahmadiyya Islam is available in print in Al-Fazl International, Al-Fazl Rabwah and Badr. These publications are also available online at alislam.org under periodicals. Translations and summaries of Friday Sermons are available in various languages on alislam.org under Friday Sermons. Weekly Al-Fazl International (Urdu) can be subscribed at amibookstore.us or by sending a check for $120 to Faiza Bajwa (Al-Fazl International), 188-15 McLaughlin Avenue, Hollis NY 11423.

Announcement from the Muslim Sunrise

The Muslim Sunrise team is looking to collect all past issues of the historic publication. In the last year alone we have located nearly 10 missing issues. Please take five minutes to perform these three easy steps:

1. Gather together all your pre-2006 issues
2. Check to see if each one is uploaded on our Past Issues webpage
3. Write to archives@muslimsunrise.com if you have an issue that is not uploaded

Please help us preserve this rich history before it is lost. Thank you.

Members can also pay for the new subscription, renewal or gifts to the local finance secretary and email the receipt number and mailing address to usa@reviewofreligions.org

Activities and News of US Ahmadiyya Muslim Community

Queens Chapter Activities and News

Promised Messiah Day

By the grace of Allah, Bait-uz-Zafar Mosque was full of people on March 23, 2019 in remembrance of Promised Messiah (May peace be upon him) Day. This day marks 130 years since Hazrat Mirza Ghulam Ahmad, the Promised Messiah (May peace be upon him) founded the Ahmadiyya Muslim Community when he accepted the hands of 40 faithful servants who pledged to follow the 10 conditions of Initiation.

The event began with tilāwat, along with Urdu and English translation, followed by an Urdu poem. There were a few speeches on the blessings of Ahmadiyyat, followed by a friendly game of jeopardy between the Men's and Women's Auxiliaries on topics such as History of Islam, History of Ahmadiyyat, Chanda, and so on.

This auspicious event came to a close with a speech delivered by Imam Mahmood Kauser Sahib who reminded us of the significance of this day – as it was when the Promised Messiah (May peace be upon him) had announced that Allah had given him permission to take the initiation. This message was sent across India, and eventually the world. The session concluded with silent prayer, followed by Zuhr and Asr Prayers, and then Lunch.

Coffee, Cake, and True Islam

The goal of the gathering is to create an environment where people can freely question and express their understanding of Islam and also meet local Muslims. During the month of March, we had many guests from various backgrounds and faith traditions. One such guest had brightened up the atmosphere even more by bringing along his three wonderful children. All the attendees enjoyed their company. May Allah continue to guide people towards the path of Ahmadiyyat!

Tahir Academy

Quran and Science Symposium in Bait-ur-Rahman Mosque

On March 16th, 2019, 30 children, along with four chaperones from Queens Tahir Academy took a field trip to Bait-ur-Rahman Mosque in Maryland to attend the Quran and Science Symposium. The students were at Bait-uz-Zafar Mosque bright and early at 5:00 AM for departure. The symposia featured talks from Ahmadi scientists from top institutions who discussed their own work and shared cutting edge advances across diverse fields of science and technology. The symposia presenters also shed light on the bridge between God and science in the context of their own research. There were many activities for the children – including perfume making!

Caribbean Desk & Bangla Desk Meetings

Bait-uz-Zafar Mosque hosted its monthly Bangla Desk Meeting, along with the Caribbean Desk meeting on March 22nd, 2019 after Maghrib Prayers. The meeting began with the Tilāwat and was presided by Imam Mahmood Kauser. Syed Kirwani, who accepted Ahmadiyyat in 2016, shared his story about how he accepted Ahmadiyyat despite being under the influence for over 20 years. Nazim Rahaman from the Caribbean desk shared his story about how he accepted Ahmadiyyat last year after attending program in Philadelphia with Beloved Huzoor (May Allah be his Helper). After Isha prayer there was a delicious potluck served to everyone

Regional Waqf-e-Nau Ijtimā

Every year, the tradition of hosting the regional Waqf-e-Nau Ijtimā at Bait-uz-Zafar Mosque continues, and by the grace of Allah, every year more and more Waqf-e-Nau children participate. This Ijtimā began with breakfast and registration, followed by an opening session presided by Hafiz Samiullah Chaudhary National Secretary Waqf-e-Nau. The next session included religious based competitions on varying topics such as Quran, prayers, attributes of Allah, Nazm/Qaseeda, Hadith, and

religious knowledge. After Zuhr and Asr prayers, there was another session which consisted of presentations. The Ijtimā came to a close with a prize distribution and closing remarks by Hafiz Samiullah Chaudhary.

In Memory of the Late Sheikh Abdul Majeed of Karachi

Sheikh Abdul Majeed Marhoom of Karachi was my class fellow and fast friend in Talim-ul-Islam High School Qādiān when it opened in 1944, and again in Government College Lahore after the Partition.

He was really a *dervish* and dedicated Ahmadi. In addition to what Huzoor (May Allah support him with His mighty help) mentioned in his Friday Sermon on March 2, 2018, i.e., a contribution of 10 million rupees for the Bilal Fund and 10 million rupees for MTA, he also contributed much more to other Jamā'at projects.

a) 0.4 million rupees for the completion of Aqsa Mosque Rabwah

b) $5,000 for the construction of Jāmi'a Mosque Gambia

c) Purchase of one acre plot in Defense Housing Society in Karachi and building of a Jamā'at center on it, which is now valued at billions of rupees

His living was very simple. Once, when I visited him in Karachi, he was driving an old Suzuki car. I asked him why he did not purchase a better car when he could afford it. He replied that this car was serving the same purpose.

He was always very hard working and established two factories and dedicated all their profits for the service of Jamā'at Ahmadiyya. (Bashir Ahmad, Woodland Park, NJ)

Birth of Baby Girl

I am pleased to inform that Allah Ta'ālā has blessed brother Aboubaccar Drammeh and his wife with a beautiful baby girl. Alhamdulillah, both are doing well by the grace of Allah.

Heartiest Congratulations to both parents on the birth of their daughter. May Allah Ta'ālā grant her a long and healthy life and make her a source of continued blessings and joy for the family, Ameen. (Jamil Ahmad, President Minnesota Chapter)

Missionary Imam Shamshad Nasir meets Sierra Leone's Community in Detroit

Sierra Leon West African Community in Detroit MI, invited Imam Shamshad Nasir of the Ahmadiyya Muslim Community to Address them. Mr. M. Bangura introduced Imam and then President of the Sierra Leon Community Mrs. Bridget Clara Hamed M'bayoh welcomed the Imam and mentioned the services of Ahmadiyya Muslim Community in Sierra Leon West Africa.

Imam Shamshad in his speech said that we love Sierra Leon and people of Sierra Leon, as you will be celebrating your Independence Day next week, so on behalf of Ahmadiyya Muslim Community, I want to convey to you congratulations and Happy Independence Day. I'm also thankful to you for inviting me today, in Sierra Leon we are trying to help and assist you with our schools and hospitals, in this country we can offer the services of Ahmadiyya to help you for your religious and moral needs, our Mosque is open for all of you for meetings and classes as well for Salāt.

The members of Sierra Leon Community well received the message of the Imam and thanked him.

Imam Shamshad also gave a copy of the Holy Quran and life of Muhammad (peace and blessings of Allah be upon him) to the president and Muslim Sunrise latest copies to all present. Dinner was served to all. (Report by Muhammad Ahmad, Detroit Michigan)

Sheik Hamedou Mbaye

A dedicated missionary and a scholar of Jamā'at Ahmadiyya

By Muhammad Mustapha A. Sohna, Professor at Strayer University, Washington

Hadrat Khalifat-ul-Masih III^{rh} in the Gambia

I have known Sheik Hamedou Mbaye for over forty years and had the privilege of working closely with him in organizing Tabligh activities in Dakar, Senegal, West Africa, under the intelligent and competent leadership of a great Islamic scholar, Sheik Younouss Diongue.

It was during this very special and important occasion that I informed the Sheik of the Claim of Hazrat Mirza Ghulam Ahmad of Qādiān, identifying him as The Promised Messiah and Mahdī. I had already signed the BAI'AT. He asked if I could provide some of the original writings of The Promised Messiah in support of his Claim. I answered in the affirmative, and I immediately returned to The Gambia and submitted the request to Chaudhary Muhammad Shareef, the Ameer in charge. It was approved accordingly. I delivered a book of The Promised Messiah, written in Arabic (Hamāmat-ul-Bushra), and some pamphlets regarding Jamā'at Ahmadiyya. He and his close followers read and contemplated the material.

A delegation was appointed to meet the Ameer and deliberate further on the fundamental Claim of The Promised Messiah and Mahdī. Members of the delegation had primarily a two-fold mission: (1) investigate the opportunity of obtaining land and building schools in The Gambia and (2) have Muhammad Sohna introduce them to the Ameer for the purpose of engaging him in a discussion of the Claim of The Promised and Mahdī. Sheik Hamedou Mbaye was one of these special scholarly delegates, also including Hammadi Sadi Jobe and Oustaze Tallah.

Article author with Hadrat Khalifat-ul-Mash IV^{rh}

They received a dignified and exceedingly warm welcome. The Claim of The Promised Messiah

and Mahdī was respectfully debated in addition to other special world events regarding his advent. The deliberations were well organized and proceeded very effectively.

Sheik Hamedou Mbaye signed the BAI'AT, and later, became a missionary. He served both in The Gambia and Senegal as well as several other countries in West Africa.

Thus, logically, in this context, he had the unique privilege of being the first missionary to have served in Senegal. However, a few years afterwards, Sheik Younouss Diongue joined the fold of Ahmadiyya Muslim Jamā'at in The Islamic Republic of Mauritania. Here, unfortunately, Sheik Hamedou Mbaye was arrested and detained for promoting the teachings of Islam as advocated by The Promised Messiah (Peace be upon him).

I want to respectfully say that Sheik Hamedou Mbaye was an embodiment of the types of sacrifices that believers are commanded to embrace fully and promote consistently. He was extremely courageous and brilliant. His excellent command of the Arabic language and some of the major African languages served Ahmadiyya very well in the propagation of Islam. It is important to recognize that he had the ability to understand and use these languages powerfully in his daily writings and preaching. He mastered the assigned materials, reflected upon them, and made profound and interesting contributions in defense of the real Islam in the contemporary religious debates of our time. In addition, he had a very introspective mind and the ability to work well with others. Finally, he had a pleasant personality and a strong character, both of which are indicative of the kind of wonderful family he raised by the Grace of Almighty Allah.

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Minnesota members at Eid June 2019

Eschatology:
Literal and Metaphorical Interpretation of Islamic Prophecies

Azhar Goraya

There are many differences between the interpretation of mainstream Islamic scholarship and Ahmadiyya Islam about Islamic eschatology (latter day events). The mainstream interpretation is generally completely literal, rejecting any sort of metaphorical or esoteric interpretation of the prophecies about the latter days. Ahmadiyya Islam interprets certain eschatological aspects as metaphorical when their literal interpretation would be contradictory to other categorical Islamic concepts and when the prophecy is clearly shown as having been fulfilled in a different way.

For example, If Hadrat Isa (Peace be upon him) has died, then he himself cannot return to earth physically. Therefore, a metaphorical interpretation of his return is not only justified but necessary. Moreover, the fulfillment of his return with the arrival of Hadrat Mirza Ghulam Ahmad (Peace be upon him) definitively proves that the was not to return physically from the heavens.

Prophecies

Many Muslims hold the belief that all prophecies that exist within Islam, whether they have been fulfilled or await fulfilment, are always literal. No metaphorical interpretation of any prophecy is allowed. All prophecies about the latter days, such as the coming of Jesus or the appearance of the Dajjal, are literal and not metaphorical in any way.

This posture is erroneous for various reasons, as it does not take into account the very nature of prophecies, nor their fulfillment according to the Qur'an and the Sunnah.

What is a Prophecy

Before entering into a detailed discussion about the latter day prophecies and whether they were fulfilled through the advent of Hadrat Mirza Ghulam Ahmad (Peace be upon him), it is necessary to understand the philosophy behind prophecies and how they are fulfilled.

A prophecy is simply a statement about something that will occur in the future that is hitherto hidden and beyond what is reasonably knowable by man. In Islam, prophecies are revealed to the elect of God as a miracle to establish their truthfulness. They also serve to strengthen the faith of the believers.

The Promised Messiah (Peace be upon him) writes: The difference between a prophecy and Divine Will is that a prophecy is communicated to a prophet, whereas no one is apprised of the Will of God. That remains a secret. The self-same Will of God when communicated through a prophet, becomes a prophecy. (Rūḥānī Khazā'in, vol. 20, Lecture Ludhiana, pg. 277-278. Eng. Trans. Pg. 41)

Prophecies are Communicated through Dreams, Visions and Verbal Revelation

Prophecies can be communicated to the prophets and elect of God through dreams, visions or verbal revelation:

وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ ۚ إِنَّهُ عَلِيٌّ حَكِيمٌ

And it is not for a man that Allah should speak to him except by revelation or from behind a veil or by sending a messenger to reveal by His command what He pleases. Surely, He is High, Wise. [42:52]

Prophecies are Literal or Metaphorical

These prophecies or signs can be either literal or metaphorical. Prophecies generally abound in metaphorical elements.

The subject of metaphorical use of the Arabic language, known as Al-Majaaz (المجاز) and Istiaarah (استعارة), is well established.

Metaphors are generally harder to identify than similes because unlike simile, there is no explicit word or particle indicating that a comparison is being drawn rather than something being described literally. It must be deduced from the context and through common sense.

Revelation in general contains metaphorical elements, and revelation that contains prophecies also reflects this truth. Allah has indicated that His own revelation in the Qur'an adheres to this principle:

هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ۖ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

He it is Who has sent down to thee the Book; in it there are verses that are decisive in meaning — they are the basis of the Book — and there are others that are susceptible of different interpretations. But those in whose hearts is perversity pursue such thereof as are susceptible of different interpretations, seeking discord and seeking *wrong* interpretation of it. And none knows it's *right* interpretation except Allah and those who are firmly grounded in knowledge; they say, 'We believe in

it; the whole is from our Lord.' — And none heed except those gifted with understanding. — [3:8]

Not only the Holy Qur'an, but other types of revelation also contain metaphorical elements, such as revelation that is conveyed in the form of dreams and visions received by the prophets. About Hadrat Yusuf (Peace be upon him), the Holy Qur'an states that he was taught the interpretation of dreams:

وَكَذَٰلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ
الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ
يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِن قَبْلُ
إِبْرَاهِيمَ وَإِسْحَاقَ ۚ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ

'And thus *shall it be as thou hast seen*, thy Lord will choose thee and teach thee the interpretation of things (dreams) and perfect His favor upon thee and upon the family of Jacob as He perfected it upon two of thy forefathers — Abraham and Isaac. Verily, thy Lord is All-Knowing, Wise.' [12:7]

That is to say, that dreams in many cases require an interpretation, and are not to be taken literally.

Literal interpretation is not valid in cases where it would contradict established Islamic principles, such as a categorical declaration or conclusion of the Holy Qur'an.

The Promised Messiah (Peace be upon him) states: And we return now to the discussion of the Ahādith (about the latter days). We state that those that have taken a literal interpretation of the prophecies that speak about future events despite its contradiction with the Holy Qur'an have erred greatly. The reason for their error was their becoming absorbed in the Ahādith and abandoning the word of Allah... (Rūḥānī Khazā'in, vol. 7, Hamāmat-ul-Bushra, pg. 205 footnote)

In some cases, both a literal and metaphorical interpretation is theoretically possible. In such cases, the fulfillment of the prophecy will determine whether it was literal or metaphorical.

The Promised Messiah (Peace be upon him) writes: Prophecies are similar to pregnant women. We can state about a pregnant woman that there is certainly a child within her womb and that it will certainly be born within 9 months and 10 days, but we cannot say what appearance it has, or it's physical condition, or in what way his facial features are set, and whether it is a male or female without any degree of uncertainty. Perhaps at this point the objection may arise in someone's mind that if this is the condition of prophecies, then they are not worthy to be held up as a proof and argument for the truth of a prophet, or to be placed before a disbeliever. The answer is that sometimes a prophecy is fulfilled in a literal manner and sometimes in a metaphorical manner. Either way, it does not affect the grandeur of the divine prophecy, rather in the eyes of the sagacious it becomes even grander. What, if a thick-headed individual takes the opposite meaning of the words of a philosopher, and thereafter it's reasonable meaning which is extremely well-grounded and established is made known – can the mistake in interpretation in any way affect the true import of the words?

Other than that, there remains a natural link within the prophecy. Whether it is thought to be literal or whether a metaphorical meaning is later discovered, that natural link (between the prophecy and it's fulfillment) reveals that the prophecy is in fact true and beyond human power...

And it is complete mulishness to insist that prophecies are always literal. He who has seen the books of the Jews and Christians knows full well to what extent metaphor has been employed in the prophecies in those books. To the extent that in some places, a year is interpreted where a day has been mentioned. The truth is that prophecies are from the category of visions, and come forth from that spring that is filled with metaphor. Look at your own dreams. Are there are any dreams that are straightforward, other than a few? In the same way, Allah reveals visions clothed in the language of metaphor to his prophets. To call this truth a deviation is itself heresy. That is because deviation is to interpret something in a way in which it wasn't meant to be. So when the Law of Allah has declared this principle for visions and true dreams that by and large they are filled with metaphor, to turn away from this principle and claim that prophecies are always interpreted literally – if this is not heresy, then what is? To believe that prophecies are an open unveiled truth like fasting and Salāt is a heavy mistake and deception. These are those commandments, which the prophet Muhammad (Peace and blessings of Allah be upon him) demonstrated himself and completely removed any veil surrounding them. But did the Prophet Muhammad (Peace and blessings of Allah be upon him) declare about these prophecies that they are completely unveiled in every way and that there are no such truths and particulars hidden about them that would be understood at the time of their completion? If there is any such Sahih Hadith then why is it not presented. You people do not have greater knowledge and insight than our prophet Muhammad (Peace and blessings of Allah be upon him). (Rūḥānī Khazā'in, vol. 3, Izālah Auham, pg. 309-310)

Prophecies Contain Trials and Certain Hidden Aspects

Allah does not always indicate to his prophets whether the prophecies they receive are to be fulfilled literally or metaphorically. In such cases, the true interpretation is revealed when the prophecy is fulfilled.

This is because prophecies have an inherent trial within them. Only those who are true believers and sincere in their faith will be able to understand them and accept their fulfillment. Allah states in the Holy Qur'an that only the righteous benefit from such signs that are presented in a symbolic or metaphorical sense: [2:27]

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَن يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا ۚ فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ ۖ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَٰذَا مَثَلًا ۘ يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا ۚ وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ

The Promised Messiah (Peace be upon him) writes about how prophecies are to benefit only the righteous in the following words: This point is worth remembering and we have mentioned it several times before as well that all prophecies that are mentioned in the books of Allah have an aspect of trial to them…If He wished he could have revealed such open and clear prophecies that the necks of all peoples would bow in obedience to them and there would not remain even a single disbeliever on earth. But He did not desire to reveal (such prophecies) with such openness and clarity because He has since time immemorial decided that prophecies contain a trial within them, so that those of understanding and true seekers of truth may understand them. And those whose hearts contain conceit, pride, haste and only incline towards the literal, outer form may be deprived from accepting them. (Rūḥānī Khazā'in, vol. 3, Izālah Auham, pg. 239-242)

In the same way, prophecies about the advent of a messenger of Allah always have an aspect of hiddenness to them. Hadrat Mirza Ghulam Ahmad (Peace be upon him) writes: Here, this practice of Allah should also be kept in mind that any prophecy from God Almighty about the advent of any great Messenger inherently bears a trial for some people. For example, it was prophesied in Jewish Scriptures about Hadrat 'Isa that he would come when Prophet Iyās as [Elijah] would return from Heaven. This prophecy is still found in the Book of Prophet Malachi. Thus, this prophecy proved to be a big stumbling block for the Jews and they still await the return of Prophet Iyās from Heaven, and it is essential that he should descend first and then their true Messiah would come. However, neither has Iyās yet returned to the earth, nor has such a Messiah come who could fulfill this stipulation.

Similarly, there was this prophecy in the Torah about the Holy Prophet, may peace and blessings of Allah be upon him, that he would be born in the family of the Jews—meaning, the children of Ibrahim as [Abraham]—and that he would be raised from among them and from among their brethren. Further, all of the Prophets who appeared among the Israelites understood this prophecy to mean that the Prophet of the Latter Days would appear from among the Israelites, but ultimately that Prophet appeared from among the Ishmaelites, and this issue became a serious stumbling block for the Jews.

Had these words been explicitly written in the Torah that the prophesied Prophet would appear from among the Ishmaelites, and his place of birth would be Makkah and his name would be Muhammad, may peace and blessings of Allah be upon him, and his father's name would be 'Abdullah, the Jews would have never faced this trial.

While these two examples are there to show that in such prophecies, God intends some trial for his servants, how strange is it that our opponents—despite the many contradictions about the Promised Messiah that are found in the ahādith of every sect, and while they also unanimously agree that he would be an Ummati—are still content that the Messiah would certainly descend from heaven, although this descent from the heavens itself is irrational and contrary to the explicit text of the Quran…

These indeed are the Signs of God that I present. However, reflect upon what argument you hold in this controversy, except that you put forth such ahādith which are contradicted by the testimony of the Holy Quran, contradicted by other ahādith, and contradicted by actual events as they are unfolding…

Was it not possible that you misunderstood the prophecy about the Promised Messiah? Are examples of such errors not present among the Jews and the Christians? Then how can you be immune from error? Also, is it not the practice of God that at times He tries His servants by such prophecies, just as the Jews and Christians were tried with the prophecy of the Torah and the Prophet Malachi, and the prophecy of the Gospel? Do not, therefore, transgress the bounds of Taqwā [righteousness]. Did the last Prophet appear among the Israelites the way the Jews and their Prophets had understood, or did Prophet Iyās return [physically] to the earth? Certainly not. Rather, the Jews erred on both occasions. Therefore, be fearful, for God Almighty, warns you in Surah al-Fātiḥa lest you become Jews. Just like your contention, the Jews were also obstinate about the literal interpretation of the Book of Allah. However, on account of them not accepting the verdict of the Hakam, and not deriving any benefit from his Signs, they were held to account and none of their excuses were accepted. (Rūḥānī Khazā'in, vol. 22, Haqiqatul Wahy, pgs. 46-49. Eng. Trans. Pgs. 58-62)

Prophecies are not Fulfilled in a Way that goes against Belief in the Unseen

Prophecies are never fulfilled in a way that would negate the necessity of belief in the Unseen. They are never fulfilled in such a miraculous and open way that belief in Allah, His angels and the Last Day and other such matters whose full reality is kept hidden from us, would be disclosed to people in this very life.

Allah states in the Holy Qur'an:

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ ۖ وَلَوْ أَنزَلْنَا مَلَكًا لَّقُضِيَ الْأَمْرُ ثُمَّ لَا يُنظَرُونَ وَلَوْ جَعَلْنَاهُ مَلَكًا لَّجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلْبِسُونَ

And they say, 'Why has not an angel been sent down to him?' But if We had sent down an angel, the matter would have been settled, *and* then they would not have been granted a respite. And if We had appointed *as Messenger* an angel, We would have made him *appear as* a man; and *thus* We would have made confused to them what they are *themselves* confusing. [6:9-10]

And in another place Allah states:

إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

If We please, We can send down to them a Sign from the heaven, so that their necks will bow down before it. [26:5]

And in yet another:

وَقَالُوا لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنبُوعًا أَوْ تَكُونَ لَكَ جَنَّةٌ مِّن نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا [] أَوْ يَكُونَ لَكَ بَيْتٌ مِّن زُخْرُفٍ أَوْ تَرْقَىٰ فِي السَّمَاءِ وَلَن نُّؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَابًا نَّقْرَؤُهُ ۗ قُلْ سُبْحَانَ رَبِّي هَلْ كُنتُ إِلَّا بَشَرًا رَّسُولًا

And they say, 'We will never believe thee until thou cause a spring to gush forth for us from the earth; 'Or thou have a garden of date palms and vines, and cause streams to gush forth in the midst thereof in abundance; 'Or thou cause the heaven to fall upon us in pieces, as thou hast claimed, or thou bring Allah and the angels before us face to face; 'Or thou have a house of gold or thou ascend up into heaven; and we will not believe in thy ascension until thou send down to us a book that we can read.' Say, 'Holy is my Lord! I am not but a man *sent as a* Messenger.' [17:91-94]

Meaning, that it is against the Sunnah of Allah to show a Divine sign so openly and without ambiguity that people have no possibility of denying it's divine origin and are in a sense compelled to accept it. Allah states that even if he were to send and angel from heaven, he would make it appear as a human so that there be sufficient room for denial of the sign by evil-doers. The Prophet Muhammad (Peace and blessings of Allah be upon him) also refused to show such open signs such as going physically up into heaven as such a thing would go against belief in the unseen.

The Promised Messiah (Peace be upon him) states: Allah clearly states in the Holy Qur'an that if He were to send angels to the earth as prophets that He would not leave them without obscurity and ambiguity. Meaning that there would be room for doubt and skepticism regarding them. It is clear that this same miracle of descending from the heavens was asked of the Holy Prophet (Peace and blessings of Allah be upon him), and at time there was great need for the showing of this miracle, because the punishment of denial of the prophethood of the Holy Prophet (Peace and blessings of Allah be upon him) was eternal hellfire. But even so, God the Almighty did not show this sign, and the questioners were given the clear reply that in this world of trials, Allah never shows such clear signs so that a difference may not appear in belief in the unseen.

This is because when someone is seen descending from Allah, and angels are seen descending from heaven, then the matter is clearly decided. Which unfortunate person would be able to deny it? The Holy Qur'an is filled with verses that state that to show such miracles is not the practice of Allah. The disbelievers of Mecca always asked for such signs. And Allah would always reply to them that if We desired We could send such a sign before which the necks of all deniers and disbelievers would bend. But to show such a sign in this world of trials is not according to Our practice because it would destroy and negate belief in the unseen, upon which all blessings are dependent. (Rūḥānī Khazā'in, vol. 3, Izālah Auham, pg. 243)

In another place he writes: Let it be clear that the demand for signs by the unbelievers has been mentioned in the Holy Quran in more than just a few places. When we look at these verses together, we find that the non-believers of Mecca asked for three kinds of signs: (1) Signs of chastisement, which were a product of their own imagination; (2) Signs of chastisement, which had visited earlier people or had come to them as warning; (3) Signs which completely lift the veil of the unseen, and thus negate the concept of belief in the unseen…

The demand for the third kind of sign has been rejected outright, and this is how it should have been, for the unbelievers had said: 'We shall only believe when we see a ladder placed between heaven and earth and we see you climb the ladder to heaven before our very eyes. And we shall not accept even this sign, unless you come back with a book which we can read and hold in our hands.' They also demanded that the Holy Prophet (Peace and blessings of Allah be upon him) should make canals of water to flow in Mecca, which was always short of water, just as they flowed in Iraq and Syria; or that all their ancestors who had died since the beginning of the world should come back alive, including Qusayy bin Kilab, for that old man always spoke the truth, and they wanted to ask him whether the

Holy Prophet's claim was true or not. They sought all these self-conceived signs, which they made even more complicated by piling up conditions that have been mentioned at several places in the Holy Quran…

The showing of such miracles would fall outside the scope of 'belief in the unseen'. God, obviously, has the power to place a ladder to the heaven which all people could see; and He could restore to life, not just thousands, but millions of the dead, and could make them bear witness to the truth of the Holy Prophet (Peace and blessings of Allah be upon him) in the presence of their progeny; God could do all this, but, if you think about it, such a full disclosure would have left no room for 'belief in the unseen'—on which depends all merit and reward—and the world would become a picture of Doomsday. Just as it shall be of no avail to believe when the Day of Judgment has arrived—for it will be the day of full disclosure—likewise, faith which results from all-too obvious miracles, will also be of no avail. Faith can only be called faith as long as there remains some aspect of the unseen. There can be no room for faith when all the veils have been lifted. For this reason, Prophets throughout history have shown miracles, but have always left room for the unseen. No Prophet ever restored to life the dead of a whole town and asked them to testify to his Prophethood, nor has any Prophet ever set up a ladder and ascended to heaven, while people looked on. (Rūḥānī Khazā'in, vol. 4, Three Questions by a Christian and their Answers, pg. 433-434 footnote, Eng. Trans. pg. 17-19 footnote)

Personal Interpretations of Prophets of their Prophecies are not always Correct

Prophets sometimes make their own interpretations about how the prophecy will be fulfilled. This is known as Ijtihad (اجتہاد). At times they are correct, at others they aren't. This is because only Allah has absolute knowledge of how He will fulfill His word. Sometimes the prophecies are metaphorical or contain certain conditions that must be fulfilled for them to come to fruition that the prophet is not aware of.

The Promised Messiah (Peace be upon him) writes: In any case, all of these cases definitely establish the principle that sometimes prophets err in interpreting prophecies. All of the words of the prophecy are without a doubt true to the highest degree, but it is the practice of prophets to sometimes explain them to a certain degree through their personal interpretation. And because they are human, sometimes there is the possibility of error in their explanation. But there is no room for such error in matters of religious doctrine and beliefs, because there is great arrangement made on part of Allah for their preaching and because they are practically taught to the prophet as well. (Rūḥānī Khazā'in, vol. 3, Izālah Auhām, pg. 372)

Prophecy that was not Strictly Literal

There are examples about prophecies that were not completely literal being received by prophets of Allah.

Hadrat Nuh (Peace be upon him) and His Son

Hadrat Nuh (Peace be upon him) was instructed by Allah that he should take the members of his family onto the Ark:

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِن كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ ۚ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ

Till, when Our command came and the fountains *of the earth* gushed forth, We said, 'Embark therein two of every kind, male and female, and thy family, except those against whom the word has already gone forth, and those who believe.' And there did not believe *and live* with him except a few. [11:41]

Allah had made several promises here. One was that he would destroy the non-believers. Another was that he would save the believers and those members of his family who believed.

When the flood came, a son of Hadrat Nuh (Peace be upon him) did not embark with him, and decided to try and seek refuge on a mountain. To his misfortune, the floodwaters rose to the height that he was at and he drowned in the crashing waves.

While his son drowning in the deluge, Hadrat Nuh (Peace be upon him) prayed to Allah and tried to intercede for his son, respectfully imploring Allah to remember His promise that he would save the members of his family:

وَنَادَىٰ نُوحٌ رَّبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنتَ أَحْكَمُ الْحَاكِمِينَ

And Noah cried unto his Lord and said: 'My Lord, verily, my son is of my family, and surely, Thy promise is true, and Thou art the Most Just of judges.' [11:46]

It seems that in a state of extreme compassion and deep pain at the situation of his son, he attempted to save him by asking God to include him in the promise to save his biological family and perhaps overlook the part about "except those against whom the order of punishment had already gone forth". It is also possible that up to this point Allah had not indicated to him whom the clause referred to, adding to his distraught. He perhaps thought that the clause referred to members who were not of his biological family.

Allah replied that he was not from his family and was an evildoer. The promise to save his family was not a reference to his biological family rather his spiritual family, of those that were amongst the believers:

قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ ۖ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ ۖ فَلَا تَسْأَلْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۖ إِنِّي أَعِظُكَ أَن تَكُونَ مِنَ الْجَاهِلِينَ

He said: 'O Noah, he is surely not of thy family; he is indeed *a man of* unrighteous conduct. So ask not of Me that of which thou hast no knowledge. I advise thee lest thou become *one* of the ignorant.' [11:47]

Hadrat Nuh (Peace be upon him) had done Ijtihaad of the revelation that he had received that "family" referred to his biological family. Allah clarified the prophecy for him by explaining that "family" meant his spiritual and not biological family.

The Promised Messiah (Peace be upon him) writes: All Prophets agree that prophecies of warning can be averted, and insofar as the prophecies containing the promises of God, the Holy Quran says: اِنَّ اللّٰہَ لَا یُخْلِفُ الْمِیْعَادَ

It is part of our faith to believe that God does not go back on His promise which is consistent with His knowledge. However, if a person takes a certain thing to be a promise of God out of his own error, as was done by Hadrat Nuh [Noah], breach of such a 'promise' would be allowed, for in reality it was never promised by God in the first place; rather, it had been declared to be a promise of God through human error. (Rūḥānī Khazā'in, vol. 22, Haqiqatul Wahy, pgs. 571-572. Eng. Trans. 717-718)

Unfulfilled Umrah of the Prophet Muhammad (Peace and blessings of Allah be upon him) in 6 Hijri

The Prophet Muhammad (Peace and blessings of Allah be upon him) set out in 6 Hijri to do Umrah according to a divinely inspired dream, which the Qur'an mentions in the following words:

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ ۖ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِن شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۖ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِن دُونِ ذَٰلِكَ فَتْحًا قَرِيبًا

Surely has Allah in truth fulfilled for His Messenger the Vision. You will certainly enter the Sacred Mosque, if Allah will, in security, *some* having *their* heads shaven, and *others* having *their* hair cut short; *and* you will have no fear. But He knew what you knew not. He has in fact ordained for you, besides that, a victory near at hand. [48:28]

When he got close to Mecca, he was barred from entering by the Meccans and therefore not able to do Umrah that year. He returned to Medina and instead completed the Umrah in the following year. Tabari mentions his uncompleted Umrah in the following narration: إِنِّي قَدْ رأيْتُ

Ibn Zaid said about the verse "لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ" until the end of the verse. He said, the Prophet (Peace and blessings of Allah be upon him) said to them: "I have just seen that you will surely enter the Masjid-e-Haram cutting short your hair and shaving it". When he stopped at Hudaibiya and did not enter (into Mecca) that year, the hypocrites began to mock him because of it and said, "What happened to the vision?" (Jāmi'-ul-Bayān fī Ta'wīl-ul-Qur'ān, 48:27)

In this way, this divine indication was fulfilled in a manner different than originally conceived. Nevertheless, Allah declared in the Holy Qur'an that He had fulfilled the vision shown to the Prophet Muhammad (Peace and blessings of Allah be upon him).

Surely has Allah in truth fulfilled for His Messenger the Vision. You will certainly enter the Sacred Mosque, if Allah will, in security, *some* having *their* heads shaven, and *others* having *their* hair cut short; *and* you will have no fear. But He knew what you knew not. He has in fact ordained for you, besides that, a victory near at hand. [48:28]

Evidently, the Prophet Muhammad (Peace and blessings of Allah be upon him) was not privy to the exact manner in which the vision he was shown would be fulfilled and made a legitimate error of interpretation in thinking that the 'Umrah would be completed that year.

The Promised Messiah (Peace be upon him) writes: As for ijtihad [interpretive judgment], I personally believe that no Prophet came to the world who never committed any error in interpretive judgment. So when even the Best of the Prophets sa could not avoid an error of judgment—for instance, the journey to Hudaibiya was an error of judgment, as was the intended migration to Yamama—why raise objections regarding others! (Rūḥānī Khazā'in, vol. 22, Haqiqatul Wahy, pg. 573. Eng. Trans. Pg. 719)

Prophecy with Conditions

There are certain conditions linked with the fulfillment of a prophecy. When those conditions are met, the prophecy is fulfilled, otherwise it may be delayed or altogether cancelled by Allah.

Allah mentions this in the Holy Qur'an in principle:

وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُم بِالْبَيِّنَاتِ مِن رَّبِّكُمْ ۖ وَإِن يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ ۖ وَإِن يَكُ صَادِقًا يُصِبْكُم بَعْضُ الَّذِي يَعِدُكُمْ ۖ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ

[40:29] And a believing man from among the people of Pharaoh, who concealed his faith, said, "Will you slay a man because he says, 'My Lord is Allah,' while he has brought you clear proofs from your Lord? And if he be a liar, on him will be *the sin of* his lie; but if he is truthful, then some of that which he threatens you with will *surely* befall you. Certainly, Allah guides not one who is a transgressor, *and* a liar.

That is to say that not all that a prophet prophesizes will occur, given that some of the prophecies are conditional. If certain conditions are not met (for example, prophecies about punishment are contingent upon continued evil actions and disbelief) then the

prophecies will not be fulfilled.

The Promised Messiah (Peace be upon him) writes: The fact of the matter is that it is a universally accepted doctrine that prophecies presaging chastisement are conditional even if no condition is specifically mentioned therein. They can be averted because they consist of a warning of punishment for a guilty one. God, who is the True Master, can avert any punishment He Himself prescribes if someone repents and seeks forgiveness. For instance, He forgave the people of Prophet Yunus [Jonah]. All Prophets agree on this. As Allah the Exalted, Himself says:

وَ اِنۡ يَّكُ كَاذِبًا فَعَلَيۡهِ كَذِبُهٗ ۚ وَ اِنۡ يَّكُ صَادِقًا يُّصِبۡكُمۡ بَعۡضُ الَّذِىۡ يَعِدُكُمۡ

Meaning that, if this Prophet is a liar, then on him will descend the chastisement of his having lied but if he is truthful, then some of that which he threatens you with will surely befall you.

Note that here God uses the term 'some', not 'all'. This means that some of the Prophecies comprising warning which this Prophet has made will certainly be fulfilled while others will be held in abeyance. Hence this Qur'anic verse proves that the fulfillment of a Prophecy that gives a warning is not binding. (Rūḥānī Khazā'in, vol. 22, Haqiqatul Wahy, pgs. 567-568. Eng. Trans. 711-712)

Hadrat Yunus (Peace be upon him) and the destruction of his people

Hadrat Yunus (Peace be upon him) was given a revelation that Allah would destroy the people of Ninevah within three days. After announcing this to the people of Ninevah, he left them and awaited for their destruction. Unbeknowst to him, when the signs of the punishment of Allah began to appear, his people repented with loud prayers and sobbing, at which point Allah forgave them under his eternal law that he does not punish a people if they seek forgiveness and repent:

وَمَا كَانَ اللّٰهُ لِيُعَذِّبَهُمۡ وَاَنۡتَ فِيۡهِمۡ ۚ وَمَا كَانَ اللّٰهُ مُعَذِّبَهُمۡ وَهُمۡ يَسۡتَغۡفِرُوۡنَ

But Allah would not punish them while thou wast among them, and Allah would not punish them while they sought forgiveness. [8:34]

The Qur'an mentions that Allah withdrew His decree of punishment against them after they repented:

فَلَوۡلَا كَانَتۡ قَرۡيَةٌ اٰمَنَتۡ فَنَفَعَهَاۤ اِيۡمَانُهَاۤ اِلَّا قَوۡمَ يُوۡنُسَ لَمَّاۤ اٰمَنُوۡا كَشَفۡنَا عَنۡهُمۡ عَذَابَ الۡخِزۡىِ فِى الۡحَيٰوةِ الدُّنۡيَا وَمَتَّعۡنٰهُمۡ اِلٰى حِيۡنٍ

Why was there no *other* people, save the people of Jonah, who should have believed so that their belief would have profited them? When they believed, We removed from them the punishment of disgrace in the present life, and We gave them provision for a while. [10:99]

When Hadrat Yunus (Peace be upon him) heard that his people had not been punished according to the prophecy he made, he became upset with the situation and declared that he would not return to face his people and face their taunts about his unfulfilled prophecy. The Holy Qur'an mentions this in the following words:

وَذَا النُّوۡنِ اِذۡ ذَّهَبَ مُغَاضِبًا فَظَنَّ اَنۡ لَّنۡ نَّقۡدِرَ عَلَيۡهِ فَنَادٰى فِى الظُّلُمٰتِ اَنۡ لَّاۤ اِلٰهَ اِلَّاۤ اَنۡتَ سُبۡحٰنَكَ اِنِّىۡ كُنۡتُ مِنَ الظّٰلِمِيۡنَ

And *remember* Dha'l-Nun, when he went away in anger, and he thought that We would never cause him distress and he cried out in *depths of* darkness, *saying*, 'There is no God but Thou, Holy art Thou. I have indeed been of the wrongdoers.' [21:88]

The Promised Messiah (Peace be upon him) writes: I reiterate with full confidence that all the Ahl-i-Sunnah, as indeed the entire world, are one on this universally accepted principle that humble and remorseful supplication to God can ward off the impending doom. Have you forgotten what happened in the case of Jonah (Peace be upon him)? Why was the punishment which was about to visit his people averted? It is written in Durr-e-Manthur as well as in other books, and in the Book of Jonah (Peace be upon him), that divine punishment was destined to overtake them, but, having seen signs of the approaching doom, they repented and turned to their Creator Who forgave them and their punishment was averted. Jonah (Peace be upon him), for his part, awaited the chastisement to visit on the appointed day, and went about asking people for the news. He enquired of a farmer about Nineveh. The man replied that all was well. At this Jonah was rather deeply dismayed and said: 'I shall never return to my people as a liar.' In the presence of this precedent, and a very strong Qur'anic testimony, it is against the spirit of righteousness to raise objections against any of my prophecies which were basically conditional. It is not the wont of a righteous person to blurt out opinions without forethought and be ever ready to reject. The story of Prophet Jonah (Peace be upon him) is indeed painful and piteous, and, at the same time, has a moral to convey. It is recorded in the books, read it carefully. It goes on to tell us that Jonah (Peace be upon him) was thrown into the river and ended up in the belly of a fish. Only then was penitence accepted. Now, why was he visited by such divine chastisement and displeasure? It was because for a while he thought God was not Omnipotent enough to avert a promised retribution. (Rūḥānī Khazā'in, vol. 20, Lecture Ludhiana, pg. 278. Eng. Trans. pgs. 41-42)

Prophet Muhammad (Peace and blessings of Allah be upon him) at Badr

The Prophet Muhammad (Peace and blessings of Allah be upon him) spent the entire night in prayer before the battle of Badr, beseeching Allah that he grant them victory.

Narrated by Ali[ra]: Verily we saw on the night of Badr that there was no person from amongst us but that he slept, except the Holy Prophet Muhammad (Peace and blessings of Allah be upon him). He was praying by a tree, and prayed until sunrise. (Sunan Al-Kubra, The Book of Mosques, Prayer by a Tree, Hadith #825)

He also offered heart-felt prayers when he saw the size of the Meccan army:

It has been narrated on the authority of `Umar b. al-Khattab who said: When it was the day on which the Battle of Badr was fought, the Messenger of Allah cast a glance at the infidels, and they were one thousand while his own Companions were three hundred and nineteen. The Prophet (Peace and Blessings of Allah be upon him) turned (his face) towards the Qiblah. Then he stretched his hands and began his supplication to his Lord: "O Allah, accomplish for me what Thou hast promised to me. O Allah, bring about what Thou hast promised to me. O Allah, if this small band of Muslims is destroyed. Thou will not be worshipped on this earth." He continued his supplication to his Lord, stretching his hands, facing the Qiblah, until his mantle slipped down from his shoulders. So Abu Bakr came to him, picked up his mantle and put it on his shoulders. Then he embraced him from behind and said: Prophet of Allah, this prayer of yours to your Lord will suffice you, and He will fulfill for you what He has promised you. So Allah, the Glorious and Exalted, revealed (the Qur'anic verse): "When ye appealed to your Lord for help, He responded to your call (saying): I will help you with one thousand angels coming in succession." So Allah helped him with angels. (Sahih Muslim, The Book of *Jihad* and Expeditions, Chapter: The support of the angels during the Battle of Badr, and the permissibility of the spoils, Hadith # 4360)

This was despite him receiving many revelations and prophecies about the success of his mission which the Holy Qur'an is filled with. This is possibly because the Holy Prophet (Peace and blessings of Allah be upon him) knew that prophecies come with certain conditions, and was praying so profusely so that the promises of victory not be cancelled by their not fulfilling any hitherto hidden conditions.

The Promised Messiah (Peace be upon him) writes: All Prophets agree that prophecies of warning can be averted, and insofar as the prophecies containing the promises of God, the Holy Quran says:

اِنَّ اللّٰہَ لَا یُخْلِفُ الْمِیْعَادَ

It is part of our faith to believe that God does not go back on His promise which is consistent with His knowledge. However, if a person takes a certain thing to be a promise of God out of his own error, as was done by Hadrat Nuh [Noah], breach of such a 'promise' would be allowed, for in reality it was never promised by God in the first place; rather, it had been declared to be a promise of God through human error. It is about this that Sayed 'Abdul-Qadir Jīlānī says قد یوعد و لا یوفٰی meaning that, sometimes God makes a promise but does not fulfill it. This statement only means that there are a number of subtle conditions attached to a promise and God is not under any obligation to reveal all those conditions. On such an occasion a novice is likely to stumble and disbelieve, but the perfect person admits his lack of knowledge.

This is why during the Battle of Badr, despite the fact that there was the promise of victory, the Holy Prophet, may peace and blessings of Allah be upon him, kept supplicating most tearfully and prayed to God thusly:

اَللّٰھُمَّ انْ اَھْلَکْتَ ھٰذِہِ الْعِصَابَۃَ لنْ تعْبَدَ فِی الْاَرْضِ اَبدًا

The Holy Prophet (Peace and blessings of Allah be upon him) did so because he was afraid that there might possibly be certain hidden conditions precedent attached to [the fulfillment of] the divine promise that might remain unfulfilled. The one who excels in cognition, exceeds all in the fear of God. (Rūḥānī Khazā'in, vol. 22, Haqiqatul Wahy, pgs. 571-572. Eng. Trans. 717-1718)

Prophecies and Revelations Received by the Prophets and Fulfilled in a Metaphorical Manner

There are several examples of prophets who made prophecies based on divine revelation that were fulfilled in a metaphorical manner.

Hadrat Yusuf (Peace be upon him) Eleven Stars, Sun and Moon in Prostration

The Holy Qur'an mentions the story of prophet Yusuf (Peace be upon him), that he saw eleven stars, the sun and the moon bowing to him:

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ

Remember the time when Joseph said to his father, 'O my father, I saw *in a dream* eleven stars and the sun and the moon, I saw them making obeisance to me.' [12:5]

This vision, which took the form of a prophecy when it was conveyed to his father, was later fulfilled not literally, but when he was reunited with his family and they all bowed before Allah in front of him. It was only at that point did he interpret the prophecy as having been fulfilled:

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ۖ وَقَالَ يَا أَبَتِ هَٰذَا تَأْوِيلُ رُؤْيَايَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا ۖ ۗ

And he raised his parents upon the throne, and they *all* fell down prostrate *before God* for him. And he

said, 'O my father, this is the fulfillment of my dream of old. My Lord has made it true...[12:101]

Seven Fat Cows Devouring Seven Lean Cows

The Qur'an also mentions that a king during his time saw a dream where seven fat cows were devouring seven lean cows and seven green ears of corn were present alongside seven ears which were withered:

وَقَالَ الْمَلِكُ إِنِّي أَرَىٰ سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ ۖ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِن كُنتُمْ لِلرُّؤْيَا تَعْبُرُونَ

And the King said, 'I see *in a dream* seven fat kine which seven lean ones eat up, and seven green ears of corn and *seven* others withered. O ye chiefs, explain to me the meaning of my dream if you can interpret a dream.' [12:44]

Hadrat Yusuf (Peace be upon him) interpreted the vision as meaning that there would be seven years of good harvest in they which they should save the majority of their harvest. This would be followed by seven years of drought, followed by a year of relief.

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدتُّمْ فَذَرُوهُ فِي سُنبُلِهِ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ ثُمَّ يَأْتِي مِن بَعْدِ ذَٰلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ ثُمَّ يَأْتِي مِن بَعْدِ ذَٰلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ

He replied, 'You shall sow for seven years, working hard and continuously, and leave what you reap in its ear, except a little which you shall eat. 'Then there shall come after that seven hard years which shall consume all that you shall have laid by in advance for them except a little which you may preserve. 'Then there shall come after that a year in which people shall be relieved and in which they shall give presents *to each other*.' [12:48-50]

And so it happened – in this case the correct interpretation of the divine dream was metaphorical and not literal.

The Holy Prophet (Peace and blessings of Allah be upon him) Migration to Madīnah, the Broken Sword and Cows

The Prophet Muhammad (Peace and blessings of Allah be upon him) was shown a vision as to where he would migrate to, but the exact interpretation of the vision was not revealed to him. He therefore stated that his own interpretation was that it was perhaps Yamama or Yathrib (Medina). Later events showed that the vision was actually about Medina, and not Yamama.

In the same vision he was shown a sword that broke that later became whole again. This was fulfilled with the defeat at Uhud and later regrouping of the believers. He was also shown cows in the same vision, and he interpreted it later to mean the martyrs of the battle of Uhud: It was narrated from Abu Musa that the Prophet (Peace and blessings of Allah be upon him) said: "In a dream I saw myself emigrating from Makkah to a land in which there were date-palm trees, and I thought that it was Yamama or Hajar, but it was Al-Madīnah, Yathrib. And I saw in this dream of mine that I was wielding a sword then it broke in the middle. That was what befell the believers on the Day of Uhud. Then I wielded it again and it was better than it had been before, and that is what Allah brought about of the Conquest and the regrouping of the believers. And I also saw cows, and by Allah it is good, for they are the group of the believers (who were martyred) on the Day of Uhud, and the goodness is that which Allah brought forth after that, and the reward of the truth which Allah brought us on the Day of Badr." (Sahih Al-Bukhari, the Virtues and Merits of the Prophet (Peace and Blessings of Allah be upon him) and his Companions, Chapter: The signs of Prophethood in Islam, Hadith #3622).

These were revelations in the form of dreams that were all interpreted as having been fulfilled metaphorically after events unfolded in a way that supported a metaphorical interpretation. Neither the Prophet Muhammad (Peace and blessings of Allah be upon him) nor his companions insisted on a literal interpretation or fulfillment.

Seeing Hadrat A'ish[a] (May Allah be pleased with her) in a Vision

The prophet Muhammad (Peace and blessings of Allah be upon him) was shown Hadrat A'ish[a] (May Allah be pleased with her) several times in a vision that she was to be his wife. Yet he never insisted on its literal interpretation, and would only state that the truth of the vision would be revealed at its fulfillment:

Narrated `A'isha[ra]: Allah's Messenger (Peace and blessings of Allah be upon him) said (to me), "You have been shown to me twice in (my) dreams. A man was carrying you in a silken cloth and said to me, 'This is your wife.' I uncovered it; and behold, it was you. I said to myself, 'If this dream is from Allah, He will fulfill it.' (Sahih Al-Bukhari, the Book of Wedlock, Chapter: To marry virgins, Hadith # 5078)

The Promised Messiah (Peace be upon him) writes: Look at the hadith of Sahih Bukhari where the Holy Prophet (Peace and blessings of Allah be upon him) was shown the picture of Hadrat A'ish[a] (May Allah be pleased with her) on a piece of silk cloth, that she will be married to you. He never claimed that the vision must actually refer to A'ish[ara]. Rather he stated that if the appearance of A'ish[a] (May Allah be pleased with her) in the vision refers to the actual A'ish[a] (May Allah be pleased with her) then she will be married to me, otherwise it is possible that 'Ā'isha (May Allah be pleased with her) may refer to another woman. He also stated that I have been granted a granted a heavenly bunch of grapes for Abu

Jahl, but the prophecy was fulfilled in the person of Ikrimah. And until Allah did not specially reveal all aspects of a prophecy upon him, he never claimed a literal interpretation of any aspect of it. (Rūḥānī Khazā'in, vol. 3, Izālah Auhām, pg. 310)

Wife with the Longest Hands would Die Soonest After Him

The Prophet Muhammad (Peace and blessings of Allah be upon him) once stated to his wives that the one with the longest hands would die soonest after him. They all measured their hands and it was found that Hadrat Saudah had the longest. Nevertheless, Hadrat Zainab (May Allah be pleased with her) was the first to pass away. After her death, all his wives understood that the actual meaning of "longest hands" was whoever was most charitable, as Hadrat Safiyya (May Allah be pleased with her) was the most charitable amongst them:

'A'isha[ra], the Mother of the Faithful, reported that Allah's Messenger (Peace and blessings of Allah be upon him) said: The Holy Prophet (Peace and blessings of Allah be upon him) said to his wives: "The one who has the longest hands amongst you would meet me most immediately." She farther said: They (the wives of Allah's Apostle) used to measure the hands as to whose hand was the longest and it was the hand of Zainab that was the longest amongst them, as she used to work with her hand and Spend (that income) on charity. (Sahih Muslim, The Book of the Merits of the Companions, Chapter: The Virtues of Zainab, The Mother Of The Believers, Hadith #2452)

Imam Nawawi explains this hadith in his Sharah:

"The one who has the longest hands amongst you would meet me most immediately". The meaning of the Hadith is that they (the wives of the prophet) evidently thought that the meaning of "longest hands" was literal and referred to the fingers. So they measured their hands with a stem of a tree and it was Saudah (May Allah be pleased with him) who had the longest fingers. But it was Zainab (May Allah be pleased with her) who in reality had the longest hands in terms of charity and almsgiving, and so she died first out of all of them, upon which they knew that the meaning of long hands was in terms of charity and generosity. (Sharh Al-Nawawi 'Alā Muslim, The Book of the Merits of the Companions, Chapter: The Virtues of Zainab, The Mother of The Believers, Hadith #2452)

It is important to note that this interpretation was confirmed only after the death of Hadrat Safiyya[ra], whereas before they all thought that it was going to be fulfilled literally. The also measured their hands before the Holy Prophet (Peace and blessings of Allah be upon him), who did not stop them from doing so. If he had been informed through divine revelation that the prophecy was not literal, then he would surely have stopped them from doing so. His not stopping them shows that he was not informed as to whether the prophecy would be fulfilled literally or in another fashion.

Granted the Keys to the Kingdoms of Syria, Persia and Yemen

The Prophet Muhammad (Peace and blessings of Allah be upon him) once stated that he saw in a vision that he was granted the keys to the kingdoms of Syria, Persia and Yemen: According to Ahmad and An-Nasai, there is an addition in this event according to the narration of Hassan, from the Hadith of Al-Barraa bin Aazib, who said: "When the Holy Prophet (Peace and blessings of Allah be upon him) ordered us to dig the ditch, a rock in one part of the ditch was found to which the pickaxes would not take. So we complained about that to the Holy Prophet (Peace and blessings of Allah be upon him), so he came and took the pickaxe and said, "In the name of Allah". He then struck the rock and broke one-third of it. He then said, "Allah is the Greatest! I have been granted the keys of the kingdom of Syria. By God, at this time I am beholding the red-stone palaces of Syria." Then he struck it a second time and broke the second third. He then said, "Allah is the Greatest! I have been granted the keys of Persia, and I am witnessing the white palaces of Madaen." Then he struck it the third time and said, "In the name of Allah", and the rest of the rock was broken. He then said, "Allah is the Greatest! I have been granted the keys of Yemen, and by God I am witnessing the gates of Sana at this time." (Fath-ul-Bari Sharah Sahih Bukhari, The Chapter of the Battle of the Ditch, also known as the Battle of the Confederates).

This was fulfilled not in his lifetime, but through the Islamic conquests during the time of Hadrat 'Umar (May Allah be pleased with him) and Hadrat Uthman[ra].

Heavenly Fruits for Abu Jahl

When Ikrimah bin Abi Jahl accepted Islam, the Prophet Muhammad (Peace and blessings of Allah be upon him) told him that he once saw that he was in heaven and was shown a bunch of fruits. It was said to him that these are for Abu Jahl. Abu Jahl died a disbeliever, so when Ikrimah accepted Islam, the Prophet Muhammad (Peace and blessings of Allah be upon him) interpreted it to mean as referring to his son: The Holy Prophet (Peace and blessings of Allah be upon him) saw in a dream that he entered into heaven and saw a date palm full of fruits, and this surprised him. He asked, "who is this for?" It was said, "for Abu Jahl". This was difficult to bear for the Holy Prophet (Peace and blessings of Allah be upon him). He said, "None will enter heaven except a believer". So when Ikrimah son of Abu Jahl came to him as a Muslim, he became joyful, and

interpreted that bunch of fruits as being for Ikrimah. (As-Seerat-ul-Halbiyah, part 3, Appendix to the chapter about battles, the conquest of Mecca)

Usaib bin Ataab as a Muslim

The prophet Muhammad (Peace and blessings of Allah be upon him) saw a similar dream about Usaib bin Atāb, the guardian of Mecca. He dreamt that he was a Muslim, but Usaib died as a disbeliever. When Usaib's son accepted Islam, the Prophet (Peace and blessings of Allah be upon him) interpreted the dream actually referring to his son: In Tarikh Al-Azraqi, it is stated that the Holy Prophet (Peace and blessings of Allah be upon him) said: "I have seen Usaid in heaven, and I thought how could Usaid enter heaven?". Then Ataab son of Usaid was mentioned to him, and the prophet (Peace and blessings of Allah be upon him) stated: "This is in fact who I have seen. Call him for me". So he was called, and that day he was made the guardian over Mecca. Then (the prophet (Peace and blessings of Allah be upon him)) said: "O Utaab, do you know who I have made you a guardian over? I have made you a guardian over the people of Allah, so be desirous of good for them". And he said that three times...

The Holy Prophet (Peace and blessings of Allah be upon him) saw in a dream Usaid the father of Ataab, the guardian of Mecca, as a Muslim, but he died as a disbeliever. This vision was actually for his son, and other examples of this type of interpretation are known in the case of Abu Jahl and his son Ikrimah[ra]. (As-Seerat-ul-Halbiyah, part 3, Appendix to the chapter about battles, the conquest of Mecca)

In both instances, the prophet made a metaphorical interpretation based on what was most probable. He did not insist on a literal interpretation when it clashed with other established Islamic principles. In the cases of Ikrimah and 'Usaib, the principle that could not be violated was that disbelievers would be under the punishment of Allah upon their deaths. He therefore interpreted the visions about them being rewarded in heaven or being Muslims as referring to their sons.

The Prophet Muhammad did not Insist on a Literal Interpretation of the Prophecies about the Latter Days

The Prophet Muhammad (Peace and blessings of Allah be upon him) never insisted on a literal interpretation of the latter-day prophecies. It was not necessary that such prophecies be explained in detail like the commandments of the Holy Qur'an. Therefore, it is possible that the actual details of such prophecies and how they would unfold were not made completely clear to him, and therefore he did not insist on any particular interpretation.

The Promised Messiah (Peace be upon him) states: There exists a possibility of a wrong interpretation only in regard to those prophecies that Allah, according to certain expediencies, himself desires to keep ambiguous and unclear. The matters of Islamic law are not related to these. This is an extremely subtle point. By keeping it in mind, true understanding reaches the state of prophethood, and it is based upon this that we can say that if the complete truth about Ibni Maryam and the Dajjal, owing to the lack of existence of any precedent, was not made completely clear to the Holy Prophet (Peace and blessings of Allah be upon him), and the true form of the 70 cubit long donkey of the Dajjal was not revealed, and neither did divine revelation reveal the profound depths of the truth of Yajooj and Ma'jooj, nor did divine revelation disclose the true form of Daaba-tul-Ard, but only close examples, similar representations and metaphorical expressions were used to explain in an implicit and indirect way those matters of the unseen that are able to be understood by human faculties, then it is not strange at all. And it is not a slight upon the greatness of prophethood if at the time of the fulfillment of such prophecies certain unknown secondary matters are brought to light. (Rūḥānī Khazā'in vol. 3, Izālah Auhām, pg. 373)

Prophecies about the Dajjal

The prophecies about the Dajjal show us that the Prophet Muhammad (Peace and blessings of Allah be upon him) never took the prophecies he received as being completely literal. Rather, he was open to the possibility of them being metaphorical.

Ibni Ṣiyyād and Masih-e-Dajjal

Further proof of this is found in reference to the Dajjal and Ibni Ṣiyyād. Ibni Ṣiyyād was a person who lived during the time of the Holy Prophet (Peace and blessings of Allah be upon him), who because of certain satanic actions, was thought to be the Dajjal Masīḥ. The Holy Prophet (Peace and blessings of Allah be upon him) was at first himself unclear whether he was the awaited Dajjal:

Narrated Ibn 'Umar: 'Umar and a group of the companions of the Prophet (set out with the Prophet to Ibn Ṣiyyād. He found him playing with some boys near the hillocks of Banu Maghālah. Ibn Ṣiyyād at that time was nearing his puberty. He did not notice (the Prophet's presence) till the Prophet (Peace and Blessings of Allah be upon him) stroked him on the back with his hand and said, "Ibn Ṣiyyād! Do you testify that I am Allah's Messenger (Peace and Blessings of Allah be upon him)?" Ibn Ṣiyyād looked at him and said, "I testify that you are the Apostle of the illiterates."

Then Ibn Ṣiyyād asked the Prophet. "Do you testify that I am the apostle of Allah?" The Prophet (Peace and Blessings of Allah be

upon him) said to him, "I believe in Allah and His Apostles." Then the Prophet (Peace and Blessings of Allah be upon him) said (to Ibn Ṣiyyād). "What do you see?" Ibn Ṣiyyād replied, "True people and false ones visit me." The Prophet said, "Your mind is confused as to this matter." The Prophet (Peace and Blessings of Allah be upon him) added, " I have kept something (in my mind) for you." Ibn Ṣiyyād said, "It is Ad-Dukh." The Prophet (Peace and Blessings of Allah be upon him) said (to him), "Shame be on you! You cannot cross your limits." On that 'Umar said, "O Allah's Messenger (Peace and Blessings of Allah be upon him)! Allow me to chop his head off." The Prophet (Peace and Blessings of Allah be upon him) said, "If he should be him (i.e., Ad-Dajjal) then you cannot overpower him, and should he not be him, then you are not going to benefit by murdering him." (Sahih Bukhari, The Book of Jihad, Chapter: How to present Islam to a (non-Muslim) boy, Hadith # 3055)

Hadrat Umar (May Allah be pleased with him) swore in front of the Holy Prophet (Peace and blessings of Allah be upon him) that Ibn Ṣiyyād was the awaited Dajjal. The Holy Prophet (Peace and blessings of Allah be upon him) remained silent before his declaration and did not correct him, meaning that he was also fairly certain that Ibn Ṣiyyād was the Dajjal Masīḥ.

In another narration it is stated that the Holy Prophet Muhammad (Peace and blessings of Allah be upon him) always thought that Ibni Ṣiyyād was the Dajjal Masīḥ during his entire life:

Narrated by Hadrat Jabir bin Abdullah[ra]: One of the Jewish women from Madīnah gave birth to a boy whose one way was covered with some skin and was bulging outwards. The Messenger of Allah (Peace and blessings of Allah be upon him) was worried that he was the Dajjal…so Umar (May Allah be pleased with him) stated: “Grant me permission O Messenger of Allah, and I will kill him!” The Holy Prophet (Peace and blessings of Allah be upon him) stated: “If he is him (i.e. the Dajjal) then you are not he who will bring about his end. The one who will do so is Isa Ibni Maryam. And if he is not him (i.e. the Dajjal), then you do not have permission to kill someone who is protected under the covenant of the Muslims.” He stated, “The Messenger of Allah (Peace and blessings of Allah be upon him) always feared that he was the Dajjal”. (Musnad Ahmad bin Hanbal, Musnad of the Mukthireen from the Companions, Musnad of Hadrat Jabir bin Abdullah, Hadith #14955)

The Holy Prophet (Peace and blessings of Allah be upon him) believed that he was the Dajjal up to his death. Eminent companions such as Hadrat ‘Umar (may Allah be pleased with him) also believed that he was the Dajjal Masīḥ. It is narrated that many of the companions in fact believed that he was the Dajjal:

Abu Sa‘id reported: I accompanied Ibn Ṣiyyād to Mecca and he said to me: What I have gathered from people is that they think that I am Dajjal. Have you not heard Allah's Messenger (may peace upon him) as saying: He will have no children, I said: Yes, of course. Thereupon he said: But I have children. Have you not heard Allah's Messenger (Peace and Blessings of Allah be upon him) as saying: He would not enter Mecca and Medina? I said: Yes, of course. Thereupon he said I have been once in Medina and now I intend to go to Mecca. And he said to me at the end of his talk: By Allah, I know his place of birth his abode where he is just now. He (Abu Sa‘id) said: This caused confusion in my mind (in regard to his identity). (Sahih Muslim, The Book of Tribulations and Portents of the Last Hour, Chapter: Ibn Ṣiyyād, Hadith #6994)

This was despite the fact that he did not display all of the signs of the Dajjal Masīḥ. Obviously, the prophet Muhammad (Peace and blessings of Allah be upon him) would only have entertained the idea that he was the Dajjal Masīḥ if he understood that the characteristics that he had described did not have to be literal, but could be fulfilled in a non-literal, metaphorical fashion as well.

The Holy Prophet (Peace and blessings of Allah be upon him) also stated that if the Dajjal was to appear during his lifetime, then he would fight with him: An-Nawwas b. Sam`an reported that Allah's Messenger (Peace and Blessings of Allah be upon him) made a mention of the Dajjal one day in the morning. He (Peace and Blessings of Allah be upon him) sometimes described him to be insignificant and sometimes described (his turmoil) as very significant (and we felt) as if he were in the cluster of the date-palm trees. When we went to him (to the Holy Prophet) in the evening and he read (the signs of fear) in our faces, he said: What is the matter with you? We said: Allah's Messenger, you made a mention of the Dajjal in the morning (sometimes describing him) to be insignificant and sometimes very important, until we began to think as if he were present in some (near) part of the cluster of the date-palm trees. Thereupon he said: I harbor fear in regard to you in so many other things besides the Dajjal. If he comes forth while I am among you, I shall contend with him on your behalf**,** but if he comes forth while I am not amongst you, a man must contend on his own behalf and Allah would take care of every Muslim on my behalf (and safeguard him against his evil)…(Sahih Muslim, The Book of Tribulations and Portents of the Last Hour, Chapter: Ad-Dajjal,

Hadith #7015)

This is in contrast to the previous hadith, which mentioned that Isa Ibni Maryam would fight with him. This shows us that the time of the arrival of the Dajjal was not made completely clear to him through divine revelation.

Dajjal being on an Island

The Holy Prophet (Peace and blessings of Allah be upon him) also declared that the Dajjal was locked up in a church on an island and would appear in the latter days according to the testimony given by Hadrat Tamim Dari[ra]: ...When Allah's Messenger (Peace and Blessings of Allah be upon him) had finished his prayer, he sat on the pulpit smiling and said: Every worshipper should keep sitting at his place. He then said: Do you know why I had asked you to assemble? They said: Allah and His Messenger know best. He said: By Allah. I have not made you assemble for exhortation or for a warning, but I have detained you here, for Tamim Dari, a Christian, who came and accepted Islam, told me something, which agrees with what I was telling, you about the Dajjal. He narrated to me that he had sailed in a ship along with thirty men of Bani Lakhm and Bani Judham and had been tossed by waves in the ocean for a month. Then these (waves) took them (near) the land within the ocean (island) at the time of sunset. They sat in a small side-boat and entered that island. There was a beast with long thick hair (and because of these) they could not distinguish his face from his back. They said: Woe to you, who can you be? Thereupon it said: I am al-Jassasa. They said: What is al-Jassasa? And it said: O people, go to this person in the monastery as he is very much eager to know about you. He (the narrator) said: When it named a person for us we were afraid of it lest it should be a devil. Then we hurriedly went on till we came to that monastery and found a well-built person there with his hands tied to his neck and having iron shackles between his two legs up to the ankles. We said: Woe be upon thee, who are you? And he said: You would soon come to know about me. but tell me who are you. We said: We are people from Arabia and we embarked upon a boat but the sea-waves had been driving us for one month and they brought as near this island. We got Into the side-boats and entered this island and here a beast met us with profusely thick hair and because of the thickness of his hair his face could not be distinguished from his back. We said: Woe be to thee, who are you? It said: I am al- Jassasa. We said: What is al-Jassasa? And it said: You go to this very person in the monastery for he is eagerly waiting for you to know about you. So we came to you in hot haste fearing that that might be the Devil. He (that chained person) said: Tell me about the date-palm trees of Baisan. We said: About what aspect of theirs do you seek information? He said: I ask you whether these trees bear fruit or not. We said: yes. Thereupon he said: I think these would not bear fruits. He said: Inform me about the lake of Tabariyya? We said: Which aspect of it do you want to know? He said: Is there water in it? They said: There is abundance of water in it. Thereupon he said: I think it would soon become dry. He again said: Inform me about the spring of Zughar. They said: Which aspect of it you want to know? He (the chained person) said: Is there water in it and does it irrigate (the land)? We said to him: Yes, there is abundance of water in it and the inhabitants (of Medina) irrigate (land) with the help of it, He said: Inform me about the unlettered Prophet; what has he done? We said: He has come out from Mecca and has settled In Yathrib (Medina). He said: Do the Arabs fight against him? We said: Yes. He said: How did he deal with them? We informed him that he had overcome those in his neighborhood and they had submitted themselves before him. Thereupon he said to us: Has it actually happened? We said: Yes. Thereupon he said: If it is so that is better for them that they should show obedience to him. I am going to tell you about myself and I am Dajjal and would be soon permitted to get out and so I shall get out and travel in the land, and will not spare any town where I would not stay for forty nights except Mecca and Medina as these two (places) are prohibited (areas) for me and I would not make an attempt to enter any one of these two. An angel with a sword in his hand would confront me and would bar my way and there would be angels to guard every passage leading to it; then Allah's Messenger (Peace and Blessings of Allah be upon him) striking the pulpit with the help of the end of his staff said: This implies Taiba meaning Medina. Have I not, told you an account (of the Dajjal) like this? 'The people said: Yes, and this account narrated by Tamim Dari was liked by me for it corroborates the account which I gave to you in regard to him (Dajjal) at Medina and Mecca. Behold he (Dajjal) is in the Syrian sea (Mediterranean) or the Yemen sea (Arabian sea). Nay, on the contrary, he is in the east, he is in the east, he is in the east, and he pointed with his hand towards the east. I (Fatima bint Qais) said: I preserved it in my mind (this narration from Allah's Messenger (Peace and Blessings of Allah be upon him). (Sahih Muslim, The Book of Tribulations and Portents of the Last Hour, Chapter: Al-Jassasah, Hadith #7028)

This is in complete contrast to the Ahādith which declare that he always remained in doubt whether Ibni Ṣiyyād was the Dajjal or not. In this hadith, he also expressed uncertainty as to the exact location

from where the Dajjal would appear, not being sure as to whether he would appear from the Syrian or the Yemen sea.

This shows that the exact location of the appearance of the Dajjal was not clearly revealed to him, which is why he relied on the testimony of Tamim Dari[ra].

The testimony of Tamim Dari about the Dajjal was in fact a vision that he was shown about the Dajjal which was filled with metaphors. This vision was accepted by the Holy Prophet (Peace and blessings of Allah be upon him) as being in line with his own visions about the Dajjal. The Prophet (Peace and blessings of Allah be upon him) never took the testimony of Tamim Dari (May Allah be pleased with him) as being literal.

In one hadith, the Holy Prophet of Allah be upon him) stated that every breathing animal on earth would die within one hundred years:

Jabir b. 'Abdullah (may Allah be pleased with him) reported: I heard Allah's Messenger (Peace and Blessings of Allah be upon him) as saying this one-month before his death: You asked me about the Last Hour whereas its knowledge is with Allah. I, however, take an oath and say that none upon the earth, the created beings would survive at the end of one hundred years. (Sahih Muslim, The Book of the Merits of the Companions, Chapter: The Meaning Of The Words Of The Prophet (SAW): "After One Hundred Years There Will Be No Soul Left Alive That Is Living Now", Hadith # 6162)

This hadith would also kill off this supposed "island Dajjal" long before his appearance in the latter days.

Conclusion about the Prophecy of Dajjal

All of these declarations show that the exact nature and time of appearance of Dajjal Masīḥ were not revealed to the Holy Prophet (Peace and blessings of Allah be upon him), rather he relied on his Ijtihaad in attempting to determine the details of these prophecies and did not deny a possible metaphorical interpretation of the characteristics of the Dajjal.

Nevertheless, there are clear proofs that certain details about the prophecies about the latter days were made clear to him, such as how the descent of Jesus referred to someone other than Isa Ibni Maryam.

Conclusion

The principle of metaphorical fulfillment of prophecies must also be applied to the prophecies about the final days. All legitimate prophecies were fulfilled in the time of the Hadrat Mirza Ghulam Ahmad (Peace be upon him), either literally or figuratively.

Those who overlook the fulfilled literal prophecies and insist that the metaphorical portions also be fulfilled literally follow the path of the Jews. The Jews rejected Hadrat Isa (Peace be upon him) and the Prophet Muhammad (Peace and blessings of Allah be upon him) by insisting on a literal interpretation of all the prophecies in their possession about the coming of these two prophets. The Prophet Muhammad (Peace and blessings of Allah be upon him) warned the Muslims that in the latter days they would come to resemble the Jews in their acts and thinking: The Holy Prophet (Peace and blessings of Allah be upon him) stated: "That which happened to the children of Israel will surely come to pass on my Ummat, as one shoe is similar to it's pair. To the extent that if there is a person in their community who openly has illicit relations with his mother, there will be a person in my Ummat who does the same. The children of Israel were divided into 72 sects, and my Ummat will be divided into 73 sects. Every one of them will be in the fire, except one group." They asked: "Who is that group, o messenger of Allah?" He said, "that which is on the same path as me and my companions". (Sunan At-Tirmidhi, the Book of Faith, Chapter: What has been related about the Division of this Ummat, Hadith #2641)

It is foolish to insist on the literal fulfillment of all of the latter-day prophecies. The Promised Messiah (Peace be upon him) writes: Khawaja Ghulam Farīd, the Pir [spiritual mentor] of the Nawab of Bahawalpur, saw a dream testifying to my truthfulness, on account of which God Almighty imbued his heart with love for me. And on this very account, Khawaja [Ghulam Farīd], in the book Isharat-e-Faridi, which consists of his sayings, repeatedly testifies to my truthfulness. It is the practice of saintly people that they rarely get involved in theological controversies. They believe in what God Almighty communicates to them through dreams, visions, or revelations. Therefore, since Khawaja Ghulam Farīd was pure of heart like Pir Sahib-ul-'Alam, God disclosed to him the fact of my truthfulness. Many a cleric, like Maulawi Ghulam Dastagir, arrived at the village of Khawaja [Ghulam Farīd] with the intent to make him reject me. The respected Khawaja himself has narrated these facts in the book Isharat-e-Faridi. Khawaja [Ghulam Farīd] received a letter from some Ghaznavis as well, but he paid no heed to anyone and gave these unenlightened mullahs such crushing replies as silenced them completely. By the grace of God, he died a believer testifying to my truthfulness...

Someone asked him in reference to me: 'How can we accept him as the Promised Mahdi (the Divinely Guided One) when he does not fulfill all the Signs detailed in the ahādith?' The respected Khawaja was displeased at this remark and replied: 'Tell me a

Prophet or Messenger in whom all of the proposed Signs were fulfilled that people had previously conceived? Had that been the case, why would some believe and others disbelieve?' This indeed is the divine practice that all the Signs recorded in the prophecies about a Prophet-to-come are never fulfilled literally. At places there are allegories, and at places a difference occurs resulting from one's own understanding, while yet at other places old accounts suffer some distortion. Therefore, the way of righteousness is to derive benefit from what has been fulfilled, keeping in view the time and the need.

Had it been necessary to reconcile all the preconceived Signs according to one's own understanding, we would have to give up all Prophets and the consequence would have been nothing but deprivation and faithlessness, because there has not been any Prophet concerning whom all the preconceived Signs have been literally fulfilled; somehow or other, there has been some shortfall. The Jews used to say about the first Messiah—namely, Hadrat 'Isa—that he would appear only when Prophet Iyās [Elijah] had returned to the earth before him. But did Iyās come? Similarly, the Jews used to insist that the awaited Khatamul-Anbiya' [the Seal of the Prophets] would be from among the Israelites. Did he appear from among the Israelites? When, defying the Jewish expectation to which all their Prophets agreed, the Khatamul-Anbiya' did not come from among the Israelites, why is it any wonder then if the Promised Mahdi has not appeared from the House of the Fatimids or the Abbasids? God's prophecy carries many a hidden secret; a trial is also intended.

Therefore, Muslims should take a lesson that the Jews were deprived of faith as the consequence of insisting upon their own interpretation, for an authentic hadith foretells that in the Latter Days some from among the Muslims will become Jews; that is, they will adopt the attitude of the Jews and will follow in their footsteps as is written that if a Jew had committed incest with his mother, so will they [the Muslims] do. Indeed it is an occasion to tread warily; most of the Jews failed to accept Hadrat 'Isa as and the Holy Prophet, may peace and blessings of Allah be upon him, only because they considered it unlawful to accept until they would see all the marks and signs being fulfilled in them in accordance with their own preconceived ideas. Consequently, they fell into the pit of disbelief. They continued to insist that Iyās [Elijah] must come first and then the Messiah, and the Khatamul-Anbiya' must be from among the Israelites.

In short, God Almighty had blessed Khawaja Ghulam Farīd with the inner light that he could distinguish between the truthful and an impostor at a single glance. May God bless him with His mercy and grant him a place in His nearness. Amin. (Rūḥānī Khazā'in, vol. 22, Haqiqatul Wahy, pg. 215-218, Eng. Trans. Pg. 262-265)

The Hakam would Decide between the Different, Contradictory Interpretations of the Prophecies about the Latter Days

There exist many different and sometimes contradictory narrations about the events of the latter days. They cannot all be fulfilled literally. Some are perhaps not correct or have a metaphorical meaning. The Promised Messiah (Peace be upon him) was decreed to decide between these differences and explain the reality of these prophecies. Hadrat Mirza Ghulam Ahmad (Peace be upon him) writes: The truth of the matter is that after the passage of the first three centuries, the blessed Ummah split into seventy-three sects and hundreds of mutually contradictory beliefs took root among them to the extent that they were no longer in agreement even regarding such beliefs as the appearance of the Mahdi and the coming of the Messiah.

For example, the Mahdi of the Shias is hidden in a cave and he has the original Holy Quran. He will appear at a time when the Companions, Allah be pleased with them, will also be brought back to life, and he will take revenge from them for the usurpation of the Khilafat [from Hadrat 'Ali[ra]].

Likewise, with reference to the Mahdi of the Sunnis, based upon their statements, it is not certain that he will be born to a particular family, nor is it certain that he will appear in the time of 'Isa. Some say that he will be born from among the Fatimids, and some say that he will be from among the Abbasids. Still others opine, on the basis of a hadith, that he is a man from the Ummah in general.

Then again, some say that the advent of the Mahdi must occur in the middle period, and the Promised Messiah will come after him and they quote ahādith to support this. Others say that the Messiah and Mahdi are not two distinct individuals, but that very Messiah is the Mahdi. To validate this contention, they quote the hadith لا مهدی إلّا عیسٰی [There is no Mahdi except 'Isa].

As for the Dajjal, some are of the view that Ibn Ṣiyyād, indeed, is the Dajjal and he is in hiding, and shall emerge in the Latter Days; when in truth that poor fellow had converted to Islam and died a Muslim, and his funeral prayer was offered by the Muslims. And some say that the Dajjal is imprisoned in a church; meaning that, he is detained in some chapel and will ultimately emerge from it. This last statement was indeed correct, but it is regrettable that its meanings, despite being very obvious, were

distorted. Is there any doubt that the Dajjal, which refers to the demon of Christianity, has remained incarcerated within the Church for a long time, and has withheld its deceptive machinations, but has now, in the Latter Days, attained complete freedom and its shackles have been removed so that it may unleash all of the attacks destined for it?

And some think the Dajjal is not from the human race, rather it is a name for Satan. And some believe that Hadrat 'Isa is still alive in Heaven while some Muslim sects called the Mu'tazilah believe in the death of Hadrat 'Isa. Some Sufis have long believed that the awaited Messiah refers to an Ummati [i.e. a follower of the Holy Prophet sa] who will be born from within this Ummah.

Now just ponder a little and see how much disagreement exists within this Ummah regarding the Messiah, the Mahdi, and the Dajjal, and everyone claims Ijmā' for his own belief, in accordance with the verse:

كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُوْنَ

The truth of the matter is that when numerous disagreements arise in any sharia [a religious law], these very disagreements inherently demand that someone should come from God to resolve them, for this indeed is the way of Allah since time immemorial. When many differences arose among the Jews, Hadrat 'Isa came as the arbiter for them; when disputes between the Jews and the Christians intensified, the Holy Prophet, may peace and blessings of Allah be upon him, was sent by God, appointed as the arbiter for them.

Now, in this age, the world is brimming with disagreements. The Jews say one thing, whereas the Christians profess another, and aside from this, the Ummah of Muhammad is mired in internal conflicts. Meanwhile, the idolaters present their opinions against all of the others. So many new religions and beliefs have arisen that everyone seems to be practicing their own unique brand of religion. Therefore, in conformity with the established practice of Allah, it was essential that a Hakam [arbiter] should have come to settle all of these disputes.

Hence, that very Hakam was bestowed the titles 'the Promised Messiah' and 'the Blessed Mahdi'; meaning that, he was deemed to be the Messiah on account of resolving external disputes and he was proclaimed the destined Mahdi on account of settling the internal conflicts.

Although the established practice of Allah concerning this had been so consistent that it was not necessary to express through ahādith that a person would appear as the Hakam, whose title would be Masīḥ; yet, this prophecy is found in the ahādith that the Promised Messiah, who will be from within this very Ummah, will be the Hakam appointed by God Almighty; meaning that, God will send him to remove all disagreements, internal and external, that exist. The belief upon which he will be established will be the true belief, because God would establish him upon truth, and whatever he would say, he would say with divinely bestowed insight. Further, no sect would have the right to dispute with him on the basis of their own different belief, because in that age, due to conflicting beliefs, the precepts handed down that are not expounded in the Holy Quran, would become suspect.

Moreover, on account of the widespread differences, all of the disputants from within or opponents from the outside would be in need of a Hakam who would establish his truth through heavenly testimony just as it happened in the time of Hadrat 'Isa, and thereafter, in the time of the Holy Prophet, may peace and blessings of Allah be upon him. The very same would also occur in the time of the last Promised One. (Rūḥānī Khazā'in, vol. 22, Haqiqatul Wahy, pgs. 44-46, Eng. Trans. pgs. 54-58)

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Waqf-i-'Āriḍī: The best fifty hours of my last fifty years

Saiyed Burhan Ahmad Qaderi of Chicago

During the fall of 2018, the Ameer-ul-Mu'minin, Hazrat Khalifatul Masīḥ V (May Allah be his Helper) of the World Wide Ahmadiyya Community graced various parts of the United States of America with his august presence. I was fortunate enough to visit Bait-ur-Rahman Mosque in Silver Spring, Maryland with my family to partake the blessings due to his presence there. That turned out to be the one of the most rewarding visit my family had ever experienced. It was a momentous occasion for the entire Jamā'at and us. A description of that would be another story to tell. It is mentioned here, as it is directly related to this report.

One of the other fruitful benefits on such auspicious occasions is the opportunity to meet and interact with holy personages of the Jamā'at. Thus, I was lucky enough to be able to meet Respected Dr. Zaheeruddin Mansur Ahmad, the quintessence of spirituality in charge of Ta'līm-ul-Quran and Waqf-e-Āriḍī. During the course of our meeting, he told me that I should spend some time in Bay Point/Pittsburg area in California, as a part of the Waqf-e-Āriḍī program. He followed that up with a qualifier that although the expenses for food and lodging would be provided, there would be no plane fare, to which I grumbled.

Now observe what happened to the chronic complainer. At that time the West Coast was the farthest thing from my mind. But Allah has strange ways of fulfilling the wishes of his people. As it turns out, on my way back on the plane to Chicago, out of the blue a flight attendant approached me with a flier indicating that I have won a free roundtrip ticket up to 5,000 miles. It appeared that the wishes of that venerable sage were working. I figured that a trip to the Westcoast is in the offing. It so happened that I had to go to San Jose on an emergency trip. While I was there, it occurred to me that Bay Point is close, so why not pay a visit? Accordingly, I talked to Respected Umar Tayyib (Secretary, Waqf-e-Āriḍī), who was with Respected Imam Khalid Khan while he came to San Jose to deliver the Friday Sermon on November 29, 2018. He was quite supportive and put me in touch with Syed Kurram Shah, the President of Bay Point Jamā'at and Zaim Anṣārullāh. He was very enthusiastic and wouldn't let me stay at mosque or anywhere other than his home.

I left for Bay Point in the morning with Respected Imam Khalid Khan in his car. The two hours in the company of a religious scholar was a rewarding experience; he suggested many ways of how best one should do preaching. One way, probably the best way, is to be a good listener. The importance of listening has been emphasized in several verses of Holy Quran: "**And He it is Who has created for you ears and eyes and hearts, but little thanks do you give (23:79)**" and the verse "**Have we not given him two eyes and a tongue and two lips (90:9-10)**." Of course, the guiding principle in invitation to Allah is to follow the Qur'anic injunction: "**Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best (16:126)**." Inevitably one will hear hurtful things in the course of preaching, i.e., our beliefs will be questioned and attacked as forewarned in the verse: "**You shall surely be tried in your possessions and in your persons and you shall surely hear many hurtful things from those who were given the Book before you and from those who set up equals to Allah. But if you show patience and fortitude and act righteously, that indeed is a matter of high resolve (3:187)**." Therefore, one should refrain from losing their composure during a time like this, as stated in the above verse and the following the powerful Qur'anic verse: **"those who control anger and pardon men (3:135)",** possibly one of the most important verses pertaining to human behavior.

As I reached the home of Respected Syed Khurram Shah, I was humbled by the warm welcome. I was pleasantly surprised to find Respected Syed Khadim Hussain Shah, the zealous preacher of Ahmadiyyat and Islam in America, greeting this humble self! He was the father of the President of the Bay Point Jamā'at. Right then and there, I realized that Waqf-e-Āriḍī should begin from home; preaching and inculcating Islamic values must commence from home, and then spread its wings outside. The house was like an Islamic university along the pattern envisioned by late Hazrat Khalifat-ul-Masīḥ IV[rh]. The hospitality will put Arabs in to shame. Do I need to say anything further? Except that I gained some weight.

In the evening, I went to the mosque. After congregational Prayers, I was honored to speak briefly regarding the power of prayer and Waṣiyyat. I wish I had mentioned a little bit on the aims and objectives of '*Waqf-e-Āriḍī'.* Hopefully, our Respected Tayyib Sahib will educate me. He probably assumed I am knowledgeable in this area. Assuming, to my mind is never a good idea.

The next morning I went to the flea market with Respected Syed

Khadim Hussain Shah. The mosque's stall was situated in a place for easy access to the throngs of people passing by. The Holy Quran, the books of Promised Messiah (may peace be upon him), the Khalifas of Ahmadiyyat, other books on Islam, literature, and flyers were prominently displayed. Besides us, there were two other devoted Ahmadīs who also manned the stall. I was asked to hand over the fliers and small gifts of wristband with inscription of '*Love for All and Hatred for None'* to children. They were enthusiastically received. Probably more than 500 fliers were given out. Moreover, there were some lengthy discussions with some visitors.

I would like to think the earnestness and serene countenance with which our leader greeted the visitors contributed greatly to the pleasant behavior of the visitors. I am inclined to believe that his astounding success in bringing a large number of Westerners into the fold of Ahmadiyyat is due more to the raiment of righteousness in his person rather than to the theological points in favor of Ahmadiyyat. Probably he understood better the significance of the phrase '*Nobody wins an argument'* and skillfully used it. Respected Shah Sahib sensing that and my woeful ignorance of the vast literature on Ahmadiyyat was kind enough to present me with the book, *Talash-i-Haq by* Syed Tufail Muhmmad Shah Tirmezi signed by him. Needless to say, I was overwhelmed. My mind raced back to memories of the famous Tablīghī Pocket Book, "Mazhabi (Religious) Encyclopedia or Mukammal (Complete) Tablīghī Pocket Book (TPB) by Abd-ur-Rahman Khadim. Fifty years ago, my father used to roam cities and villages with the TPB in his bag hanging from the bike received as a gift from his late father-in-law; he finally parted with the book when he gave it to me as a gift. It was a great sacrifice on his part since the book was out of print then. Latent in this gift is the message that outreach activity must continue until the last breath. He was later happy when I sent him photostat copies of about 1300 pages of the TPB. The book *Talash-i-Haq* can complement the TPB as it contains a rebuttal to many of the arguments leveled against Ahmadiyyat not present in TPB. It is a treasure which I treasure. May Allah Almighty bless Shah Sahib and his progeny abundantly for showing such care and generosity to a humble member of the community of Promised Messiah (may peace be upon him).

In general, it was a very spiritually rejuvenating and rewarding experience for me. I am glad that I finally acted on the orders of Respected Umar Tayyib who has been prodding others and me for a long time. Since then I am trying to reach more people (to convey the message of Islam) now, more than ever following the words of Promised Messiah as: "It is our duty to call for attention – the person imbued with purity of heart will eventually heed the call, with just only one sign.

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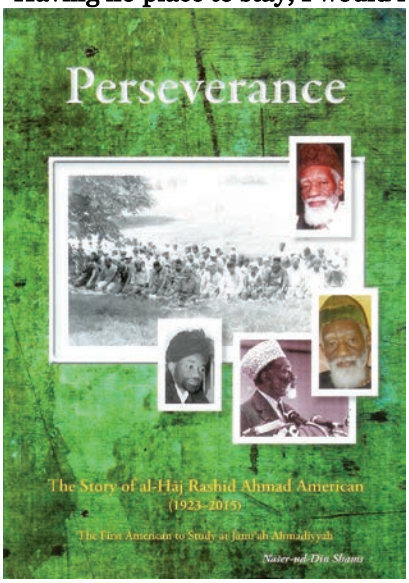
Having no place to stay, I would routinely show up at the Mosque for the daily Fajr prayers at 4:30 am. Quite frequently, my knocking on the door would earn me the blessings of waking up the others for prayers, and on the occasions that no one answered the door, I would offer my prayers on the Mosque porch alone.



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Paternity and Lineage

Translated from Fiqh Aḥmadiyya by Dr. Lutf Rehman. Edited by Dr. Wajeeh Bajwa/Syed Sajid Ahmad

Translations of the sections of Fiqh Ahmadiyya published in the Ahmadiyya Gazette USA previously: First part of the section on Fasting in May-June 2016. Second part on Fasting in May/June 2018. Section on Hajj in September/October 2017. Section on Zakat March/April 2019. Section on Nikāḥ—Marriage May-June 2019. These are a general representation of contents. It is not a rigorous translation.

Paternity and Lineage

Article 22

Lineage of a child is determined either by his birth or by the affirmation of the father.

Article 23

Determination of lineage due to birth is established by the presence of following factors:

a. The birth was after a valid or Fāsid Nikāḥ.

b. The man and the woman were capable of procreation.

c. The birth occurred in the usual time of gestation.

Article 24

In case of doubt, lineage can be established with the affirmation of the father of the child. The age difference between father and child should be considered. It should not be too close to be practically impossible.

Article 25

Once lineage is established according to this regulation, the father will not be able to abrogate his paternity at a later time.

Explanation of Articles 23, 24, 25

A. Islām tries to fix the lineage of a child accurately. If the birth of the child was under the three conditions mentioned above, then lineage will be established without question and will be beyond challenge.

To establish the lineage of a child due to birth, it is necessary that the child was born after a valid or Fāsid Nikāḥ. Birth of a child before Nikāḥ does not establish lineage on its own. It is necessary that the child should have been born after a valid or Fāsid Nikāḥ. In this explanation, the stress is not on the validity of the Nikāḥ but on the timeline. The birth should be after the Nikāḥ. A birth as a result of an invalid Nikāḥ does not establish lineage.

The second condition is that the man and woman were physically capable of procreation. If the husband was incapable of procreation or biologically a minor, then the birth alone will not establish lineage.

The third condition is that the birth should have occurred at least six months after the Nikāḥ. If the child was born before six months, then the birth alone will not establish lineage. In this matter the principal is that the birth should have occurred after the normal period of gestation. This includes the minimum and the maximum length of gestation. The minimum length of gestation is six months. This is determined by the verses of the Holy Qur'ān. Allāh says,[i]

وَحَمْلُهٗ وَفِصٰلُهٗ ثَلٰثُوْنَ شَهْرًا

And it took thirty months in gestation and breast feeding.

At another place it is said,[ii]

وَّفِصٰلُهٗ فِيْ عَامَيْنِ

The breast feeding took two years.

So, the period of gestation and feeding is thirty months and feeding alone is twenty-four months. This is how the minimum length of gestation comes to be six months. Therefore, if a child is born after six months of a Nikāḥ, his lineage will be established. The lineage of a child born before six months will not be established just by the birth.

The maximum length of gestation in normal circumstances is 280 days. But keeping in view exceptional circumstances, Imām Abū Ḥanīfah considers the time of two years to be the maximum. According to him, if a widow gives birth within two years of her husband's death and claims that her deceased husband is the father of this child, it would be considered legitimate. This would be based upon her claim and not just on the birth of the child.

According to Jamā'at Aḥmadiyya the length of gestation should be determined by law and medical testimony. Since the actions of God cannot be in contradiction to the laws of nature, they should be given due consideration. Therefore, in case of dispute the opinion of the medical experts will be important.[iii]

B. Determination of lineage based upon affirmation of the father:

If the circumstances of the birth do not allow for accurate determination of the lineage of the child or there is some doubt in this matter, mere affirmation of the

[i] Holy Qur'ān, 46 [Al-Ahqaf] : 16
[ii] Holy Qur'ān, 31 [Luqman] : 15

[iii] The length of gestation according to most physicians is two and a half years and according to some, even three years. (Majmu'ah Ishtiharāt, Ḥaḍrat Masīḥ Mau'ūd. Vol 1, Page 128)

father will be considered enough. In this situation there should be enough difference in the age of the father and the child to make it possible.

Some jurists believe that the affirming father should be at least 12 and half years older than the child. According to the Aḥmadiyya jurisprudence, exact number of months or years is not necessary. It should not be against the common logic and reasoning. It should be reasonable and possible according to the circumstances.

Under the following circumstances, the lineage will not be established even with the affirmation of the father.

a. If the child has been shown to be the result of illegal conjugation.

b. There has been an accusation of adultery between the husband and wife, and they are now separated.

c. The age difference between the affirming father and the child is such that it is not reasonably possible.

d. If the lineage of the child is already established.

e. The mother of the child could not have been the wife of the affirming father such as she was in the Nikāḥ of someone else.

f. The child disputes this affirmation.

g. The affirming father had previously denied and there was a decision made against him based upon his denial.

Other than the above circumstances, affirmation of the father will be considered valid. After such affirmation he will not have the right to abrogate his affirmation in future.

Article 26

If a child is born in less time than the minimum duration of gestation after a Nikāḥ, and the father denies paternity, the lineage will not be established.

Explanation: If a child is born before the minimum duration of gestation after a Nikāḥ and father affirms paternity, lineage will be established. The Holy Prophet (may peace and blessings of Allah be upon him) said,[iv]

اَلْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ۔

Legal union of man and woman and Nikāḥ are the basis of lineage. If the husband denies paternity he will not be forced to condemn (Li'ān: Oat of condemnation) his wife as his denial has obvious basis. The birth of a child is a clear observation and a woman cannot deny her child. The father on the other hand is not obvious. In case of his denial circumstances will be examined. If the evidence is not against his denial, it would be considered valid. He will not be required to present any further legal proofs.

Article 27

If a husband accuses his wife of adultery and denies the paternity of the child, lineage will not be established.

Explanation: Since denial of lineage or doubt in lineage affects many rights such as inheritance and child support[v], such matters should be handled in a court so a legal record can be created and maintained. This accusation will be considered valid only if the wife also agrees. In case of dispute the husband will be required to condemn (Li'ān) his wife. If he refuses, he will be guilty of false accusation and the lineage will also be established if other proofs are also present.

Article 28

If wife and the husband accuse each other and condemn (Li'ān) each other in the presence of a judge and the husband denies paternity, lineage will not be established.

Explanation: Majority of the scholars of jurisprudence define condemning (Li'ān) as follows:

The husband accuses his wife of adultery in a court of law. He bears testimony four times in the presence of a judge making God his witness, that he has seen his wife commit adultery. Then he bears the fifth testimony saying that if he is falsely accusing his wife, then God's curse be upon him.

If the wife disputes his accusation then she should bear testimony four times making God her witness, denying the accusation. She should, then bear the fifth testimony saying that if her husband is truthful then God's curse be upon her.

The basis of this condemnation is the verse in the Holy Qur'ān,[vi]

وَالَّذِيْنَ يَرْمُوْنَ اَزْوَاجَهُمْ وَلَمْ يَكُنْ لَّهُمْ شُهَدَآءُ اِلَّآ اَنْفُسُهُمْ فَشَهَادَةُ اَحَدِهِمْ اَرْبَعُ شَهٰدٰتٍ بِاللّٰهِ ۙ اِنَّهٗ لَمِنَ الصّٰدِقِيْنَ۔ وَالْخَامِسَةُ اَنَّ لَعْنَتَ اللّٰهِ عَلَيْهِ اِنْ كَانَ مِنَ الْكٰذِبِيْنَ۔ وَيَدْرَؤُا عَنْهَا الْعَذَابَ اَنْ تَشْهَدَ اَرْبَعَ شَهٰدٰتٍ بِاللّٰهِ ۙ اِنَّهٗ لَمِنَ الْكٰذِبِيْنَ۔ وَالْخَامِسَةَ اَنَّ غَضَبَ اللّٰهِ عَلَيْهَآ اِنْ كَانَ مِنَ الصّٰدِقِيْنَ۔

And as for those who accuse their wives and have no witness except themselves – the evidence of any one of such people shall suffice if he bears witness four times in the name of Allāh, saying that he is surely of those who speak the truth.

And his fifth oath shall be to say that Allāh's curse be upon him if he is a liar.

But it shall avert the punishment from her if she bears witness four times in the name of Allāh saying that he is a liar.

And her fifth oath shall be to say that the wrath of Allāh be upon her if he speaks the truth.

The permission of condemnation in such cases is a great facility in the Sharī'ah as it saves the husband from the punishment of false accusation and

[iv] Bukhārī, Kitāb al-Farāiḍ

[v] Unless the judge creates an exception.

[vi] Holy Qur'ān, 24 [Al-Nur] : 7-10

saves the wife from the punishment of adultery.

After this condemnation, the husband and wife must be separated. This saves them from ongoing anger and dispute. The husband is not required to pay the child support.[vii]

If husband has accused the wife of adultery then after condemnation, both parties must be separated. If he also denies the paternity of the child in addition to condemnation, then the paternity of the child will not be established.

Ibn ʻAbbās relates that that the Holy Prophet (may peace and blessings of Allah be upon him) fixed the lineage of the child only with his mother after condemnation between Bilal Ibn Umayyah and his wife. [viii]

لَا عَنَ بَيْنَ الرَّجُلِ وَامْرَاَتِهٖ فَانْقَفٰى مِنْ وَّلَدِهَا فَفَرَّقَ بَيْنَهُمَا وَاَلْحَقَ الْوَلَدَ بِالْمَرْاَةِ۔

The Holy Prophet (may peace and blessings of Allah be upon him) fixed the lineage of a child with only his mother after the husband and wife condemned each other and the husband denied paternity. They were both separated.

If husband ever previously accepted the paternity of this child either explicitly or implicitly, then the denial will not be effective. It would be denying an established fact that is not permitted in the Sharīʻah. The implicit acceptance means that he had been paying for child support or he never denied paternity when other relatives understood him to be the father in his presence. In these circumstances his denial of paternity will not be effective and he will not be relieved of the burden of child support.

Article 29

If a husband denies paternity on the basis of logic such as no relations with the wife or other reasons, the paternity will be annulled once the case is proven.

Explanation: The maximum length of gestation will be determined by the medical experts. If the husband did not live with his wife for that period of time and it appears impossible that he could be the father of the child, then paternity will be annulled. Condemnation will not be necessary. Just the proof of lack of physical contact will be sufficient.

Article 30

Merely raising an abandoned child, whose parents are not known, does not establish guardianship for a person raising the child. There are no inheritance rights between them either.

Explanation: A child whose parents are not known, and someone accepts the responsibility of raising him, there are no inheritance rights between them.

If no one accepts the responsibility of raising such a child, then the government has the responsibility. At the time of Ḥaḍrat ʻUmar (may Allah be pleased with him) such a child was found. He made it a governmental responsibility to raise that child. Ḥaḍrat Ali (may Allah be pleased with him) also made the same decision for a child in similar situation.[ix]

It is mentioned in Hidāyah, that if a person finds an abandoned child and accepts the responsibility of raising him, no one has the right to take that child away from him. However, if another person claims to be the father of the child and there are no other claimants, and his claim is proven valid according to the circumstances, then it will be accepted valid. According to the author, this will be on the basis of compassion. The child will receive the love of the father. His lineage will be established. He will be saved from being called illegitimate. All these are beneficial for the child. Therefore, such a claim will be accepted.[x]

Without paternity, just raising an abandoned child will not establish inheritance rights between them. Children who are adopted from the hospitals or other charitable organizations, where their parents have abandoned them or they lost their parents in natural disasters, fall into this category.

Article 31

Adopted children and parents have no inheritance rights between them.

Explanation: Adoption was common before Islām and they had equal share in inheritance just like real children. However, after the verses of inheritance were revealed this practice was abandoned. Adopted sons or brothers did not have any share in inheritance.

After the migration, the Holy Prophet (may peace and blessings of Allah be upon him) established brotherhood between the migrants and the helpers. In the beginning, they were also shareholders in inheritance. After the verses of inheritance were revealed this practice stopped.

Before Islām, adopted sons were treated exactly like biological sons. Matrimonial issues were also similar. Adopting father could not marry with the wife of the adopted son when she became a widow or was divorced. Islām abolished this practice. Allāh says in the Holy Qur'ān,[xi]

فَلَمَّا قَضٰى زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنٰكَهَا لِكَيْ لَا يَكُوْنَ عَلَى الْمُؤْمِنِيْنَ حَرَجٌ فِيْٓ اَزْوَاجِ اَدْعِيَآئِهِمْ اِذَا قَضَوْا مِنْهُنَّ وَطَرًاؕ وَكَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا

[vii] Unless the court determines otherwise.
[viii] Bukhārī, Kitāb al-Talāq
[ix] Mu'atta Imām Mālik
[x] Hidāyah. Kitāb al-Laqīṭ Vol 2, page 576
[xi] Holy Qur'ān, 33 [Al-Aḥzāb] : 38

When Zaid had accomplished his want of her so as to have no further need of her, we joined her in marriage to you so that there may be no hindrance for the believers with regard to the wives of their adopted sons, when they have accomplished their want of them. And Allāh's decree must be fulfilled.

Divorce by the Man (Ṭalāq)

In some religions, Nikāḥ is for life with no possibility of annulment even when it may be cause of great mental anguish or physical harm. Islām does not advocate such inflexibility that is against the dictates of nature. Nikāḥ has a special place and sanctity in Islām because of its important social consequences. However, it is a contract between the parties with their consent. The scholars of jurisprudence have described a relationship of Nikāḥ not only with the daily life but also with the matters of worship. If parties are unable to continue living together and fulfil the requirements of the contract or are compelled to terminate it for some reason, Sharī'ah has permitted this in spite of its sanctity. Islām does not ignore the humanity of the individuals and attempts to save them from extreme situations.

Since this contract is sacred, the Holy Prophet (may peace and blessings of Allah be upon him) has called breaking of it اَبْغَضُ الْحَلَالِ. Any urgency in this matter should be avoided and every attempt should be made to keep it intact. It should be terminated only when there is truly no other option left.

According to the Holy Qur'ān and Ḥadīth, following steps should be taken before separation of the husband and the wife to resolve the conflict.

1. Conflict and its Resolution

Serious conflict is forerunner of separation. For the resolution of the conflict Allāh has said,[xii]

وَالّٰتِیۡ تَخَافُوۡنَ نُشُوۡزَهُنَّ فَعِظُوۡهُنَّ وَاہۡجُرُوۡهُنَّ فِی الۡمَضَاجِعِ وَاضۡرِبُوۡهُنَّ ۚ فَاِنۡ اَطَعۡنَکُمۡ فَلَا تَبۡغُوۡا عَلَیۡہِنَّ سَبِیۡلًا

If you fear rebellion from them (wife) then advise them and leave them alone in their beds and chastise them. If they reconcile with you, then do not seek ways against them.

It is apparent from this verse that there are three stages of conflict. Imām Raghib says,[xiii]

نُشُوْزُ الْمَرْأَةِ بُغْضُهَا زَوْجَهَاوَرَفْعُ نَفْسِهَا عَنْ طَاعَتِهٖ وَعَيْنِهَا عَنْهُ اِلٰى غَيْرِهٖ

The conflict on the part of woman is that she is not sincere with her husband and does not consider it necessary to obey him and looks to other men.

Remedy for the three stages of conflict is as follows:

In the first stage, the matter should be brought to her attention and discussed with her.

In the second stage, one should separate from her in the bed and have no conjugal relations for a time to express his disapproval.

If these two remedies do not work and the conflict continues, the husband is permitted to deliver reasonable physical punishment.

2. Arbitration

In case of failure of the above remedies, a wise representative should be appointed from the family of the husband and the wife each to resolve the conflict. They both should try to achieve reconciliation after looking at the situation. Allāh says in the Holy Qur'ān,[xiv]

وَاِنۡ خِفۡتُمۡ شِقَاقَ بَیۡنِہِمَا فَابۡعَثُوۡا حَکَمًا مِّنۡ اَہۡلِہٖ وَحَکَمًا مِّنۡ اَہۡلِہَا ۚ

اِنۡ یُّرِیۡدَاۤ اِصۡلَاحًا یُّوَفِّقِ اللّٰہُ بَیۡنَہُمَا ؕ اِنَّ اللّٰہَ کَانَ عَلِیۡمًا خَبِیۡرًا

If you fear a breakdown between the wife and the husband, then appoint a representative from among the family of the husband and another representative from among the family of the wife. If they wish to reconcile, Allāh will create resolution between them. Allāh is all knowing and aware.

Even after using the above methods, if reconciliation is not possible then Islām has permitted the husband and the wife to separate by Khula' (divorce by wife) or Ṭalāq (divorce by husband).

Article 32

When Nikāḥ is terminated by the husband it is called 'Ṭalāq' and when it is terminated by the wife it is called Khula'.

Explanation: The word "Ṭalāq" means to be released from burden. As a phrase, it means divorce or termination of Nikāḥ by the husband. He can release the wife from this contract either by verbal expression or written statement. It is not necessary to mention any reason for divorce. Permission to divorce without enunciating any reasons has great benefits. When separation has become inevitable, it is of no benefit to announce the reasons. It protects the woman and prevents any public discussion of her weaknesses.

Article 33

For a valid divorce, it is necessary to have the following three elements:

1. Divorce should be given while a person is sane, in full control of his senses, after some deliberation, and with his own resolve. Divorce given in anger, hurry, or under duress will not be effective.[xv]

2. Divorce during the menstrual cycle of the wife will not be effective. Divorce should be given at the time

[xii] Holy Qur'ān, 4 [Al-Nisa] : 35
[xiii] Al-Mufridat Lil-Raghib under Nushūz
[xiv] Holy Qur'ān, 4 [Al-Nisa] : 36

[xv] Some scholars have accepted the divorce in anger, hurry and under duress as valid.

where the husband did not have conjugal relations with her.

3. The wife has to be informed either verbally or by a written statement. Legally, divorce will be effective from the time the wife is informed. This would also be the time of beginning of the time of 'Idda.[xvi]

Article 34

The proof of divorce will be the consent of the husband and the wife or by the witnesses. Written statement can also serve in place of an actual witness.

Article 35

There are three stages of divorce. 1) Ṭalāq Raj'ī, 2) Ṭalāq Bā'in, and 3) Ṭalāq Battah

Explanation: As previously explained, divorce is the most abhorrent of the permissible acts, and has been called اَبْغَضُ الْحَلَال [xvii]. It is most disliked and an unavoidable evil. Great deliberation is necessary before reaching a final decision. This is why Sharī'ah has advised arbitration and if separation is still necessary, the husband has been provided several occasions to think again. He is instructed to give divorce on three separate occasions.

Revocable Divorce (Ṭalāq Raj'ī)

This is the divorce where the husband can take his wife back during the period of 'Iddah. During the time between the menstrual cycles, the husband divorces his wife only once. He can then take her back without any additional steps during the period of 'Iddah. They can both live together as before without any additional requirements.

Decisive Divorce (Ṭalāq Bā'in)

This is the divorce where the husband cannot take the wife back. However, he can do Nikāḥ again with the divorced wife during or after the period of 'Iddah with her consent. For example, a divorce immediately after the Nikāḥ, before the wife had moved in with the husband, or they had conjugal relations, or the divorce was given in return for money, or the period of 'Idda had passed after "Retractive Divorce (Ṭalāq Raj'ī)." All of the above situations are called "Decisive Divorce (Ṭalāq Bā'in)."

Irreversible Divorce (Ṭalāq Battah):

This is the divorce where there is no possibility of going back. Neither the divorce can be annulled nor can a new Nikāḥ be done with the divorced wife. This divorce is final and results in permanent separation.

Explanation:

A. Revocable Divorce (Ṭalāq Raja'i): The husband divorces his wife only once while she was not in her menstrual cycle. During the period of 'Iddah he can take her back without any additional requirements. If the period of 'Iddah has passed, they can still do a new Nikāḥ and be husband and wife.

Such divorce where they can get back together again is permitted only twice according to the Holy Qur'ān,[xviii]

اَلطَّلَاقُ مَرَّتٰنِ ص فَاِمْسَاكٌ بِمَعْرُوْفٍ اَوْ تَسْرِيْحٌ بِاِحْسَانٍ

If the possibility of getting back together is preserved, that divorce is called Ṭalāq Raj'i. In this type of divorce the husband has the right to take the wife back, as it is mentioned in the Holy Qur'ān,[xix]

وَبُعُوْلَتُهُنَّ اَحَقُّ بِرَدِّهِنَّ فِيْ ذٰلِكَ اِنْ اَرَادُوْٓا اِصْلَاحًا

In these circumstances, it is sufficient that the husband retracts the divorce. The Nikāḥ is still valid and permanent separation has not happened. Ṭalāq Raj'i is an incomplete divorce which can be revoked during the period of 'Iddah. Once the period of 'Iddah has passed, this divorce will become Ṭalāq Bā'in.

B. Decisive Divorce (Ṭalāq Ba'in): This is the divorce that results in the final breakup. The husband cannot take the wife back even during 'Iddah. However, with mutual consent they can have a new Nikāḥ performed either during the period of 'Iddah or after it. For example, divorce immediately after Nikāḥ before the wife has moved in with the husband, or had conjugal relations will fall into this category. The scholars have included Khul' and "Defective Nikāḥ" (Fāsid Nikāḥ) in this category. Ṭalāq Raja'i becomes Ṭalāq Bā'in after the period of 'Iddah has passed. After this type of divorce, a new Nikāḥ is permitted.

C. Irreversible Divorce (Ṭalāq Battah): According to the instructions in the Holy Qur'ān a husband has the right to give divorce to his wife three times. How this permission can be used? The scholars have three different views about it.

1. According to one view, husband has the right to use this permission any way he wishes. He can give three divorces all at the same time, or at three different occasions. He is fully empowered.

2. The second view is that the husband can give one divorce in one period (time between two menstrual cycles of the wife). He can give three divorces in three different periods. Then the divorce will become permanent and there will be no going back.

3. Third view is that the husband is not free to use the permission of divorce without

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[xvi] Some scholars do not consider it necessary for a valid divorce that the wife should be informed. But fiqh Aḥmadīyya does not consider this to be an authentic opinion. Bidāyat-ul-Mujtahid, Kitāb al-Fiqh

[xvii] Abū Dāwūd. Kitāb al-Talaq

[xviii] Holy Qur'ān, 2 [Al-Baqarah] : 230

[xix] Holy Qur'ān, 2 [Al-Baqarah] 229

certain conditions.

With all these differing opinions all scholars agree that the right to divorce, permitted in Islām, has to be used very carefully. It is better if the husband gives only one divorce at one time. This will preserve the possibility of going back. In the matter of a husband divorcing, his wife and then various issues arising from the possibility of going back, scholars have different views. Some have restricted the right of the husband to go back while others have given more permission to maintain the already existing relationship of husband and wife.

Fiqh Aḥmadiyya has preferred permission. Every possible effort should be made to maintain this relationship if the parties are inclined towards reconciliation. Before final separation, all possibilities must be exhausted.

This view of Jamā'at Aḥmadiyya is based on the teachings of the Holy Qur'ān and Aḥadīth. This view is supported by the scholars of the past.

An example of restriction on divorce is that a person uses this right of three divorces all at the same time. According to Ḥanafī Fiqh if three divorces are given all at the same time, it results in final divorce (Ṭalāq Battah) without the possibility of going back or reconciliation.

Fiqh Aḥmadiyya on the other hand does not accept this process and its results. Something that is conditional upon three repetitions should be at three different times. Allāh says in the Holy Qur'ān,[xx]

اَلطَّلَاقُ مَرَّتٰنِ ص فَاِمْسَاكٌۢ بِمَعْرُوْفٍ اَوْ تَسْرِيْحٌۢ بِاِحْسَانٍ

Divorce, where reconciliation can happen is twice. Then, either stop them amicably or let them go with respect and care.

a. The verse before says:[xxi]

وَالْمُطَلَّقٰتُ يَتَرَبَّصْنَ بِاَنْفُسِهِنَّ ثَلٰثَةَ قُرُوْٓءٍ

Those women who are divorced shall wait a period of three menstrual cycles. It clearly shows that in the verse اَلطَّلَاقُ مَرَّتٰنِ, the word اَلطَّلَاقُ points to وَالْمُطَلَّقٰتُ يَتَرَبَّصْنَ بِاَنْفُسِهِنَّ ثَلٰثَةَ قُرُوْٓءٍ that means that a woman who has been divorced and is in the period of 'Iddah. Her husband has the right in this time to get back together again. If the time of 'Iddah has passed, then they can do a new Nikāḥ with mutual consent. After this reconciliation, if he divorces again, the husband has the right to reconcile again at the time of 'Iddah or do a new Nikāḥ with mutual consent once 'Idda has passed. If he divorces the third time, then he will not have any right to reconcile during 'Iddah or a new Nikāḥ after 'Iddah has passed until the condition mentioned in حَتّٰى تَنْكِحَ زَوْجًا غَيْرَهٗ is met.

This is the divorce mentioned in the verse:

اَلطَّلَاقُ مَرَّتٰنِ ص فَاِمْسَاكٌۢ بِمَعْرُوْفٍ اَوْ تَسْرِيْحٌۢ بِاِحْسَانٍ

b. In this verse the word مَرَّتٰنِ demands divorce at two separate occasions. So, what are those two separate occasions?

The author of Nail al-Autar writes,[xxii]

اَلظَّاهِرُ اَنَّ الطَّلَاقَ الْمَشْرُوْعَ لَا يَكُوْنُ بِالثَّلَاثِ دَفْعَةً بَلْ عَلَى التَّرْتِيْبِ الْمَذْكُوْرِ وَهٰذَا اَظْهَرُ۔

In the matter of divorce, it is obvious from the Aḥadīth that three divorces at the same time do not result in three divorces. It is important and necessary to follow the sequence mentioned in the Holy Qur'ān and Aḥadīth. This view is authentic and proper.

In view of the Holy Qur'ān and the instructions of the Holy Prophet (may peace and blessings of Allah be upon him) three divorces at one time are not legal. Therefore, according to Fiqh Aḥmadiyya if three divorces are given at one time, they will be considered only one reversible divorce (Ṭalāq Raj'i)

A companion Ḥaḍrat Rukānah (may Allah be pleased with him) gave three divorces to his wife in a gathering. Later he realized what had happened. The matter was presented before the Holy Prophet (may peace and blessings of Allah be upon him). He enquired how the divorce was given. It was explained that he divorced three times in the gathering. The Holy Prophet (may peace and blessings of Allah be upon him) said it was only one divorce. He can go back and get together.[xxiii]

Authentic narrations prove that at the time of the Holy Prophet (may peace and blessings of Allah be upon him) and the Khilāfat of Ḥaḍrat Abū Bakr (may Allah be pleased with him) and the initial period of Ḥaḍrat 'Umar (may Allah be pleased with him), three divorces in one sitting were considered only one divorce. However, Ḥaḍrat 'Umar (may Allah be pleased with him) felt that people had made light of this permission granted by the Sharī'ah. He issued a proclamation that now three divorces given in one sitting will be counted as three with no possibility of reconciliation, so that the people would be careful.[xxiv]

The proclamation of Ḥaḍrat 'Umar (may Allah be pleased with him) was a punishment and could not be considered permanent. Those scholars of jurisprudence who have accepted the concept of three divorces at one sitting call it 'Ṭalāq Battah" or innovative divorce. It is obvious that they did not approve of it. Therefore, Fiqh Aḥmadiyya does not consider this

[xx] Holy Qur'ān, 2 [Al-Baqarah] : 230

[xxi] Holy Qur'ān, 2 [Al-Baqarah] : 229

[xxii] Nail al-Autar. Kitāb al-Talaq

[xxiii] Masnad Ahmad. Dār Quṭnī. Nail al-Autar

[xxiv] Muslim, Kitāb al-Talaq

innovation a part of Sharī'ah. If a person wishes to reconcile after giving three divorces at one sitting, he will be permitted to do so.

Promised Messiah (may peace be upon him) said, "If three divorces were given all at the same time, the husband has been granted permission to do a new Nikāḥ after 'Idda as this divorce was not proper and against the instructions of God and the Prophet (may peace and blessings of Allah be upon him). A study of the Holy Qur'ān clearly shows that severance of an established relationship between husband and wife and their separation is disliked by God. This is why He has made the divorce conditional. Divorcing at three separate occasions and their living at the same dwelling are all so they may reconcile. God says, اَلطَّلَاقُ مَرَّتٰنِ. After two divorces either keep her amicably or let her go respectfully. If they could not reconcile in such a long period of time, then it is unlikely to happen."[xxv]

Nevertheless, according to Fiqh Aḥmadiyya, the right of three divorces would be used either as two "Ṭalāq Raj'i" and one "Ṭalāq Ba'in" or three "Talāq Ba'in."

A man divorces his wife and reconciles during 'Iddah. This would be one Ṭalāq Raj'i and counted as one divorce. If he divorces her again and reconciles during 'Iddah, this would be again Ṭalāq Raj'i and counted as second divorce. If he divorces her the third time this would be Ṭalāq Battah meaning he will have no right to reconcile either during 'Iddah or a new Nikāḥ after it, since he has used the right of all three divorces.

The other situation is where a person divorces his wife and does not reconcile during 'Iddah. This would be Ṭalāq Bā'in. Now he cannot reconcile but can do a new Nikāḥ with that woman with her consent. Now his right to divorce is limited to two divorces, as he has used one already. If he divorces again and 'Iddah passes without reconciliation, then it will be Ṭalāq Bā'in again and will be counted as the second divorce. They can marry again with mutual consent. This would be their third Nikāḥ. Now there is only one divorce left. If he divorces again, this would be Ṭalāq Battah and will be counted as the third and final divorce. He will not have the right to reconcile during 'Iddah or do a new Nikāḥ after 'Iddah.

Therefore, for the Ṭalāq Battah or final divorce it is necessary to have reconciliation between two divorces or Nikāḥ between two divorces. If this is not the case then only one divorce will be counted no matter how many times he says it. Some previous scholars have accepted this view such as Imām Shaukani and named it 'Ṭalāq Mughallaẓa."[xxvi]

Even as this view about the final divorce (Ṭalāq Battah) is at odds with the scholars of Ḥanafī viewpoint, Fiqh Aḥmadiyya considers it authentic in the light of the Holy Qur'ān, Aḥadīth, some scholars of jurisprudence, and the Promised Messiah (may peace be upon him) and his successors.[xxvii]

Parties can do another Nikāḥ after Ṭalāq Bā'in unless it happens a third time. This is called Ṭalāq Battah or the final divorce. After the final divorce, they cannot do another Nikāḥ even if they both agree to it unless the condition mentioned in the Holy Qur'ān, of حَتّٰى تَنْكِحَ زَوْجًا غَيْرَهٗ is met. This means that the woman is married with another man and for some natural reason[xxviii], is divorced by him, or if he passes away and she is free, then decides to marry her previous husband, she can do so.

[xxv] Al-Hakam, Vol 7. No. 13 April 10, 1907

[xxvi] Rauḍah al-Nadiyyah. Sharḥ al Durar al-Bahiyyah. Kitāb al-Talaq

[xxvii] Ḥaḍrat Khalīfatul Masīḥ the Second writes, "Generally the scholars today believe that if divorce was said three times it results in the final divorce. The wife cannot be married with him again unless she marries someone else. This is incorrect. It is clearly mentioned in the Holy Qur'ān اَلطَّلَاقُ مَرَّتٰنِ meaning the divorce which is not final can happen twice. It is when a man divorces his wife and then takes it back and reconciles or does a new nikah after "'Idda" has passed. Again due to dispute he divorces her a second time. Such divorce can happen twice. Giving divorce three times or more at the same time and considering it final is against the teachings of the Holy Qur'ān, Only that divorce is final which is given according to the above sequence and three periods of "'Idda" have passed. In this situation, nikah again is not permitted unless the woman marries some other man and is divorced by him too. In our country this type of divorce has become a joke and it's remedy is found in the abominable practice of halala." (Tafsīr-i-Saghir. 2 [Al-Baqarah] : 230)

[xxviii] The condition of natural reason is mentioned to underscore the destructive practice of halala. This practice exists in some Muslim sects. It is explained as follows: A man divorces his wife in haste or anger three times. They both then regretted and wanted to reconcile. Since according to their rules, the final divorce has happened, they cannot remarry until the condition of حَتّٰى تَنْكِحَ زَوْجًا غَيْرَهٗ is fulfilled. They plan a marriage with another man who marries the woman. After conjugal relations, he divorces her so she can marry again to her old husband. Islam has not given permission for this artificial and abominable method. The Holy Prophet (may peace and blessings of Allah be upon him) said, لعن الله المُحَلِّلَ والمحلَّل لهُ (Abū Dāwūd. Kitāb al-Nikah)

NATIONAL CALENDAR 2019

1 Jan—Tue—New Year's Day—Long Weekend—Federal Holiday
5-6 Jan—Sat-Sun—Local Jamā'at/Auxiliary Activities Review of 2018 and Plan 2019 activities—Local/Aux—Jamā'at
11-13 Jan—Fri-Sun—Ansar Leadership Conference—National Auxiliary—Houston, TX
21 Jan--Mon—Martin Luther King Jr. Day—Long Weekend—Federal Holiday
27 Jan—Sun—Sīrat-un-Nabī Day—Regional—Jamā'at
2 Feb—Sat—Khuddām National Āmila Meeting—National Auxiliary—TBD
2 Feb—Sat—Regional Tablīgh Conferences—Tablīgh Department—Regional
2-3 Feb—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at
9 Feb—Sat—National Āmila Meeting—National Jamā'at—Dallas, TX
10 Feb—Sun—Regional Refresher Course—Regional Jamā'at—Dallas, TX
18 Feb—Mon—Presidents' Day—Long Weekend—Federal Holiday
24 Feb—Sun—Muṣliḥ Mau'ūd Day—Regional/Local—Jamā'at
2-3 Mar—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at
2 Mar—Sat—Waqf-e-'Ardi Conference—Ta'līm-ul-Quran Dept—Philadelphia, PA
16 Mar—Sat—Quran and Science Symposium—AAMS and AWSA USA—Bait-ur-Rahman MD
16 Mar—Sat—National Āmila Meeting—National Jamā'at—Bait-ur-Rahman MD
17 Mar—Sun—Regional Refresher Course—Washington Metropolitan area Jamā'at Office Bearers and National Āmila members—Regional Jamā'at—Bait-ur-Rahman MD
24 Mar—Sun—Masih-i-Mau'ūd Day—Regn/Local—Jamā'at
29-31 Mar—Fri-Sun—Lajna Mentoring Conference (LMC)—National Auxiliary—TBD
30 Mar-1 Apr—Sat-Mon—Public Affairs Seminar 2019—National Jamā'at—Bait-ur-Rahman MD
5-7 Apr—Fri-Sun—Waqf-i-Nau Boys visit to Jāmi'a Aḥmadiyya Canada—Waqf-i-Nau Department—Jāmi'a Canada
6-7 Apr—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at
6-7 Apr—Sat-Sun—Khuddām/Aṭfāl Regional Ijtimā—Regional Auxiliary—Regional
13-14 Apr—Sat-Sun—Anṣārullāh Regional Ijtimā—Regional Auxiliary—Regional
13-14 Apr—Sat-Sun—Khuddām/Aṭfāl Regional Ijtimā—Regional Auxiliary—Regional
13 Apr—Sat—Annual Waqf-i-Nau Evaluation and Parents Day—Waqf-i-Nau Department—Local
20-21 Apr—Sat-Sun—MIST Soccer Tournament—National Auxiliary—TBD
20-21 Apr—Sat-Sun—West Coast Quran Conference—Ta'līm-ul-Quran Dept—Chino, CA
26-28 Apr—Fri-Sun—National Majlis-e-Shūrā—National Jamā'at—Bait-ur-Rahman MD
29 Apr-3 May—Mon-Fri—Missionary Refresher Course—Missionaries—Bait-ur-Rahman MD
4-5 May—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at
6 May to 4 June—Ramadan
27 May—Mon—Khilāfat Day—Regional/Local—Jamā'at
27 May—Mon—Memorial Day Long Weekend—Federal Holiday
1-2 Jun—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at
5 Jun—Wed—Eid-ul-Fiṭr
8-9 Jun—Sat-Sun—Anṣārullāh Regional Ijtimā—Regional Auxiliary—Regional
15 Jun—Sat—Khuddām National Āmilah Meeting—National Auxiliary—TBD
15 Jun—Sat—National Āmilah Meeting—National Jamā'at—Bait-ur-Rahman MD
21-23 Jun—Fri-Sun—National Tablīgh Conference—Tablīgh Department—TBD
21-28 Jun—Fri-Fri—5th Wāqifāt-e-Nau Girls Camp—Waqf-i-Nau Department—Philadelphia, PA
22-23 Jun—Sat-Sun—Spiritual Fitness Camps—Tarbiyat Department—Local
28-30 Jun—Fri-Sun—Khuddām/Aṭfāl National Ijtimā—National Auxiliary—Bait-ur-Rahman MD
4 Jul—Thu—Independence Day—Federal Holiday
5-7 Jul—Fri-Sun—JALSA SĀLĀNA – Canada—Toronto, Canada
5-7 Jul—Fri-Sun—JALSA SĀLĀNA – Germany—Germany
6-7 Jul—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at
6-12 July—Sat-Fri—National Youth Camp—Bait-ur-Rahman MD
12–14 Jul—Fri-Sun—JALSA SĀLĀNA – USA—National Jamā'at—Harrisburg, PA
24 Jul – 2 Aug—Wed-Fri—13th Waqf-i-Nau Boys Jami'a Orientation Camp—Waqf-i-Nau Department—Masjid Masroor South VA
2-4 Aug—Fri-Sun—JALSA SĀLĀNA UK—UK
3-4 Aug—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at
11 Aug—Sun—Eid-ul-Aḍḥa
17-18 Aug—Sat-Sun—Spiritual Fitness Camps—Tarbiyat Department—Local
17-18 August—Sat-Sun—West Coast Quran Conference, Chino CA
17-18 Aug—Sat-Sun—MKA Charity Walks—Regional Auxiliary—Regional
17 Aug – 1 Sep—Sat-Sun—Hifz Class—Bait-ur-Rahman MD, Houston, TX, Seattle, WA
23-25 Aug—Fri-Sun—Aṭfāl Regional Rallies—Regional Auxiliary—Regional
24 Aug—Sat—National Āmilah Meeting—National Jamā'at—Bait-ur-Rahman MD
24-25 Aug—Sat-Sun—Presidents Refresher Course—Bait-ur-Rahman MD
31 Aug – 1 Sep—Sat-Sun—Khuddām Nasir T20 Cricket Tournament—National Auxiliary—TBD
31 Aug – 2 Sep—Sat-Mon—Labor Day Long Weekend—Federal Holiday
6-8 Sep—Fri-Sun—Marital Matters Awareness—Rishta Nata Department—Regional/Local
20-22 Sep Tentative—Fri-Sun—National Anṣārullāh Shūrā and Ijtimā—National Auxiliary—TBD
21 Sep—Sat—National Āmilah Meeting—National Jamā'at—Bait-ur-Rahman MD
27-29 Sep—Fri-Sun—Lajna East Coast Ijtimā—National Auxiliary—Bait-ur-Rahman MD
4-6 Oct—Fri-Sun—Khuddām National Āmilah Meeting—Khuddām Shūrā—National Auxiliary—Bait-ur-Rahman MD
5-6 Oct—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at
14 Oct—Mon—Columbus Day Long Weekend—Federal Holiday
25-27 Oct—Fri-Sun—Lajna Majlis-e-Shūrā—National Auxiliary—TBD
26-27 Oct—Sat-Sun—MIST Basketball Tournament—National Auxiliary—TBD
26-27 Oct—Sat-Sun—Local Quran Conference—Ta'līm-ul-Quran Dept—Jamā'at
26 Oct—Sat—National Āmilah Meeting—National Jamā'at—Atlanta, GA
27 Oct—Sun—Regional Refresher Course—Regional Jamā'at—Atlanta, GA
2-3 Nov—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at
8-10 Nov—Tentative—Fri-Sun—Jalsa Sālāna – Mexico—Mexico
11 Nov—Mon—Veterans Day Long Weekend—Federal Holiday
11-16 Nov—Mon-Sat—Missionary Refresher Course—National Missionaries—Houston, TX
19-20-21—Nov—Tue-Thur—Seerat-un-Nabi Events at Universities—Tablīgh Department—TBD
28 Nov – 1 Dec—Thur-Sun—Thanksgiving Long Weekend—Federal Holiday
7-8 Dec—Sat-Sun—Local Jamā'at/Auxiliary Activities—Local/Aux—Jamā'at
7-8 Dec—Sat-Sun—Khuddām National Āmilah Meeting—Fazl-e-Umar Qa'ideen Conference—National Auxiliary—TBD
7 Dec—Sat—National Āmila Meeting—National Jamā'at—Bait-ur-Rahman MD
8 Dec—Sun—Regional Refresher Course—Regional Jamā'at—Bait-ur-Rahman MD
20-22 Dec—Tentative—Fri-Sun—West Coast Jalsa Sālāna Los Angeles (Chino), CA—National Jamā'at—Los Angeles (Chino), CA
25 Dec—Wed—Christmas Day—Federal Holiday
26-28 Dec—Tentative—Thu-Sat—Jalsa Sālāna – Qadian, India—Qadian, India

Revised 14 March 2019